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The Living Way.

DEVOTED TO THE

ADVANCEMENT OF CHRISTIAN CHARITY AND TRUTH.

S. D. SIMONDS, Editor and Publisher.



HE THAT KEEPETH MY SAYING SHALL NEVER SEE DEATH.—JOHN VIII: 51.

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THE LIVING WAY.

"The Kingdom of God is within you."

Edited by S. D. SIMONDS.

VOL. I. SAN FRANCISCO, JANUARY, 1870. No. 1.

Prospectus.

It is proposed to issue in monthly numbers varied experiences of Christian Life, and to give such discussions of Scripture as shall show the *living* character of Revelation; and that there is a Positive Philosophy of Religion, as demonstrable as exact science.

The principles that will govern the discussions are expressed in the Constitution of the **MISSIONARY CHRISTIAN UNION**, herewith printed, and by which Society this magazine is published. In brief, love to God and the neighbor is the organizing principle, and knowledge the governing principle. It is proposed to conduct this publication in Love, which shall be manifest in Wisdom. Its pages will be occupied entirely by original and *free* discussions, of permanent value, upon vital questions of Religion.

TERMS: THE LIVING WAY will contain at least thirty-two pages, and be issued monthly—printed on excellent paper from good type, with covers—at \$2.50 per year, in advance, or twenty-five cents a number, subscriber's copy. There will be an edition printed on common paper, without covers, to circulate as a tract, for \$12.50 per hundred, or twenty cents apiece.

Office Publishing Agent, H. A. SAXE, 31 Kearny Street.

Constitution of the Missionary Christian Union.

ARTICLE I. This Society shall be called the Missionary Christian Union.

ART. II. The objects of this Society shall be, to unite in Christian fellowship, on the sole basis of love to God and the neighbor, to maintain the living character of Revelation, and to publish more widely the everlasting Gospel. (Rev. xiv : 6-7.)

ART. III. Any person who acknowledges the following to be the commands of God : "Hear, O Israel ; the Lord our God is one Lord : and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy

Entered according to Act of Congress, in the year 1870, by S. D. SIMONDS, in the Clerk's Office of the District Court of the District of California.

mind, and with all thy strength: this is the first commandment. And the second is like this, Thou shalt love thy neighbor as thyself," (Mark xii : 29-31) may become a member of this Society, by signing the Constitution. All thus uniting, who can witness that Jesus Christ is that LORD, shall compose the executive committee, from whom the officers shall be elected.

ART. IV. The officers of this Society (who shall hold their offices for one year, or until others are elected) shall be a President, Vice-President, Secretary, and Treasurer, whose duties shall be those usual to such offices. In addition, the Presidents of all auxiliary societies shall be *ex-officio* vice-presidents of this Society, and members of the executive committee.

ART. V. Five of the executive committee with the President, and seven without the President, shall constitute a quorum for the transaction of business, at any regularly called meeting. At special meetings a majority shall be necessary to form a quorum. It is recommended that all proceedings should be unanimously agreed upon ; or for the time deferred, if possible.

ART. VI. No discipline shall be approved save that which is specified by our Lord : "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone ; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church ; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." (Matt. xviii : 15-17.) That is, he shall be to thee as one unconverted, for whose salvation you are still to labor, "knowing that whatsoever ye bind on earth shall be bound in heaven," (v. 18) and that no Christian man ever desires that any soul should be sent to hell. "Take heed to yourselves ; if thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." (Luke xvii : 3, 4.)

ART. VII. Although this Society admits of no doctrinal tests, it will operate harmoniously with all denominations, inspired by a true catholicity, knowing that doctrine, the same as knowledge, is the subject of growth, and that man must be in freedom in order to his salvation. The creed which a man chooses is probably the best for him so long as he esteems it so.

ART. VIII. This Society will give, by the hands of its missionaries or ministers, the ordinances of Baptism and the Lord's Supper to all who desire them. In case of Baptism, the Apostles' creed, so far as it recites gospel history, may be used. In the Communion it is advised that only the Scriptures appropriate be read.

ART. IX. This Constitution may be amended at any regular meeting, after two weeks' notice of such proposed amendment shall have been given. But no alteration, so as to allow of doctrinal tests, shall be admitted.

S. D. SIMONDS, President.

Mrs. L. B. GASKILL, Secretary.

Introductory.

My principal reason for commencing this publication is, that I think I have something to say which it is important for the public to hear, and this seems to me the best method of saying it, which is open before me. If the public judge these things of no interest, I shall still be glad I wrote them, for I am conscious of a love to the truth, that has burned the brighter for expression. And I hope, also, to open a channel of free religious thought, into which more able writers will rejoice to pour the refreshing waters of truth.

All the old and all the more modern Christian churches have been founded upon Doctrine. Each advancing reformer has cast aside some dead things, but soon, like the serpent, casting off his blinding skin, the reformed society appears substantially in the same dress, and in the same nature as the un-reformed. The world has really made slow progress to the grand millennial reign. Is not our Christian life so imperfect, after all, that, if all the world were converted, and were to become as good as the best church in the land, it would not make a millennium? There is something imperfect in our *method*, it seems, which it becomes every thoughtful, earnest Christian mind to consider. Is it not in the effort to build the Church on *doctrine*—not on love? It is certain that at present there is a vast portion of the world which is not reached by the organized churches, and a large class of minds which is not fed, but repelled by the prominence of doctrinal statements. Abraham Lincoln was once asked why

he never united with any church? He replied: "I never yet was able to find a church with which I agreed in all its doctrinal statements, and so I never united with any. If I could find a church based entirely on the love of God and the neighbor, I would gladly unite with it."* There are many such minds among our honorable citizens. And to meet their case men have tried to form churches without creed, which so far have grown to mere negations. Their negations were to the truths they taught as ciphers before the figures at the right hand of the decimal point, diminishing their value. So their truths were rendered powerless. Now, has not the error been in the want of a proper view of the Church? Is it not certainly interior?

All external churches should be looked upon as necessarily imperfect. The Seven Churches of Asia (Rev. ii and iii) are undoubtedly types of all possible conditions of all external churches through all time. One had left its "first love;" another had "the doctrine of Balaam;" another suffered "that woman Jezebel to teach;" another had "a name to live, and was dead;" and another was "neither cold nor hot." Only two churches but what are censured strongly, and these two are exhorted to look for something higher. "He that hath an ear," it is repeated, over and over, "let him hear what the spirit saith to the churches." There may be differences in the value of churches, when externally considered, but the voice of the spirit bids us look beyond the external, even into the spiritual. The true Church is as invisible as God is, for it is indeed His body—"the fullness of Him that filleth all in all."

* I had the above statement from a very reliable source. So the story that he was a Catholic can not be true.

It is built up from His inward life. That alone is the true Church which is in man. It is like Christ. "I am the vine, ye are the branches." The branches can no more be seen than can the vine itself. But the true Church is also just as visible in man as God is. God is seen in His works. So in man. Wisdom and love are manifest in his life. We can get into this true Church only by getting the Church in us. No mere human being stands at the portal. Christ says: "I am the Door." (John x.) By having Christ in us, that is, His spirit, His nature, we have *the door*, and enter in and are saved.*

There is no need to war on any church extant to promote this Church of God. It is more or less in all good men, both within and without the churches. But I must say, in all candor, that, while doctrine is important, it is utterly wrong to base the Church upon it; because truth is perpetually changing its aspects. As men advance into life, the truth presents itself to them in different appearances. They must cease to advance, change the creed, or bear an uneasy yoke: each of these conditions is grievous to the soul. To cease to advance is to die. To change the creed is to drink a cup of sorrow. And hence many bear an uneasy yoke. The truth is hindered. It is a fearful thing to see how the ways of reform are red with martyr blood. The hand of the persecutor, the cruelest hand in history, is lifted up and wielded by this effort to build the Church on doctrine. The genial flights of imagination, by which the earth has so often received fire from heaven, are forbidden. And, after all, what

* This will be more fully unfolded in the articles on the Incarnation. Now I must leave it as affirmation which will, I trust, commend itself to every man's understanding.

has come of it? An intellectual Babel, with bare bedstead on the top! An iron bedstead, historians tell us, was the only thing in the old tower, placed there for the god to rest on, but *Jehovah* confounded their language anciently, and He is confounding our modern Babel-builders; and cries by a mighty angel have been heard in the earth, "Come out of her, my people." But few heed that cry. Some lie on "beds of ivory," (Amos xi: 4) others trust to the iron bedstead system. But let all know that doctrine is valueless without love. (1 Cor. xiii: 1-3.) Yet "to come out of one external church, and go into another," is not to flee out of Babylon, and enter no more into her. No, I should say, to most men, if they could, conscientiously: Remain where you are in the outward, but be sure that you march with all your power to the Jerusalem of love—to the living Church, which cometh down "from God out of heaven, adorned as a bride for her husband," and abide there forever! Yet there is perhaps no single rule that will apply to all cases. The prospect of usefulness should alone govern the decision. If we have the real sonship in us, the "swaddling clothes" will make no difference. (Luke ii: 12.)

The effort to build on doctrines formed one hundred, three, five, or twelve hundred years ago, is also, in an æsthetical point of view, exceedingly corrupting, both to the intellect and the heart. Religion, like art, studies to unfold the good, the beautiful, the true. The moment that artists become mere copyists, their life is degraded. John Ruskin, in his lecture on "The Deteriorative Power of Conventional Art," says: "The moment a perfect statue appears in Florence, a perfect painting in Venice, and a perfect fresco in Rome, from

that hour forward, probity, industry, and courage seem exiled from their walls, and they perish in a sculpturesque paralysis and a many-colored corruption." This is the influence of conventional art—a copying of the great masters, and not the study of art from the love of nature. It promotes indolence and sensuality, and exercises its energy in the service of superstition. If such be the tendency of conventional art, where there is a perfect statue, a perfect painting, and a perfect fresco, how much more corrupting must be the tendency of conventional and imperfect dogma?—dogma formed by men not more intelligent than ourselves, and in a darker age? It is only from the wonderful vitality that God has given to the *heart* that there has been any religion left among men. Art is having a new genesis, and comes forth in the love of nature to elevate mankind by its ceaseless studies and varieties. So should the Church now build only on love to God and the neighbor, and allow all possible varieties of statement which breathe the spirit of love.

Societies must be formed : of course, man can only act with power in society. He is a gregarious being, but this fact need not bring forth necessarily a new church or denomination. We have enough churches, every body knows, already. But it is possible to have a *society* wider than the Church, and governed simply by those who can say, from experience : "Lo, this is our God ; we have waited for Him. This is the LORD. We will rejoice and be glad in His salvation."

I have passed through some conflicts for the truth, in these last six years. But, by a Providence above myself, I have been preserved from appealing to the public in the spirit of controversy. I have made a

single statement, and rested my cause in its necessary course till I have no feeling of enmity whatever. There are no clouds on my spirit. The wine of truth has ceased its ferment in my heart, and I am enabled, as it seems to me, to serve it pure to you, because God serves it to me; and I am expecting also other vintages. I ask the thoughtful consideration of the great world, and the aid of those more able writers, who think and feel that love to God, not as a term of cant, or a fancy, but as a self-abnegating principle—doing the will of God; and love to the neighbor, not a mere sentimentality, but doing good to him, as his states may demand; and love to nature, not the lust that is hell in the heart—are the three great loves which are salvation in proportion as they exist in any man.

S. D. SIMONDS, 935 Clay Street.

SAN FRANCISCO, January, 1870.

Interpretation.

There is a branch of Science called *Hermeneutics*, or the Science of Interpretation, as applied to the Bible. While recognizing these principles in general, I have yet to confess that it is not from them that I derived any material help in the study of the Holy Scriptures. It is proper that I should now declare plainly how I received, and how I apply, the rule of interpretation which has been the means of my present attitude to the questions which will be discussed in this publication. The public can then judge of the soundness of my method, and the value of the expositions which these pages may present. If in this matter I relate some things of my personal experience, I trust it will not be esteemed a vanity in me. I have a most worthy example in St. Paul, who repeatedly declared his experience as the best testimony to the truth and reality of the gospel. Why should not experience be as valid now as then? And why should it be wise in Paul to make known the heavenly vision, and foolish and improper in us to do the same?

During thirteen years of my Christian ministry I studied the prophecies in relation to the second coming of Christ. I made it a specialty, and read most of the works extant upon the subject. I found the conflict of opinion so great that my faith in the Scriptures began to be terribly shaken. Is it possible, said I, that this can be a Divine communication to men, when such conflicts and contradictions exist among those who profess to take it for their guide? I persevered, how-

ever, in my study, hitting upon a system of generalizing the agreements and disagreements of different authors in such a manner as to form an eclectic scheme of interpretation. In this way, I fancied I had found a solution of the difficulty. I showed that prophecy was perpetually fulfilling, and that it took *all* the facts of history for which different authors contended to make the complement of a real fulfillment. All authors were right, I acknowledged, when they affirmed a fulfillment here and there, or anywhere, or in any thing, for such facts and times were fulfillments in degree ; but that as history was perpetually repeating itself, so there were other and still other fulfillments to occur. All authors were wrong in their limitations of prophecy ; all were right in their affirmations. It is marvelous to call to mind the harmonies which I formed out of the roaring chaos of contradictions among the different interpreters. I was anxious to submit this scheme to learned men for their consideration. Providentially, such men were at hand. I formed a syllabus of it, and began to read it to them. Soon one made a criticism, then he was corrected by the other, and then a discussion would arise between them. I was compelled to cease reading for a time. Then they would listen awhile, but when something else would occur against the views of one or the other they would fall into discussion again. In this way it happened that slow progress was made in reading my essay. But in their discussions they finally both fell on to my scheme with annihilating blows. I was in despair. I had failed to make out a scheme by which I could make common sense out of the literal prophecies. My learned friends had aggravated all my former difficulties, and left me no

way of escape. I went to my study, with the horrors of a great darkness on my soul. I threw my manuscript into the stove, and came near throwing my books on the prophecies into the fire also. I felt that I had been robbed of all faith, and I knew not which way to turn. I said to myself, "I will go to God—if He be the living and true One, He can answer me." I threw myself on my face to the floor, determined to spend hours in prayer for light. But I only said: "Oh, God, if Thou hast given a word, Thou hast given it that it might be understood. Help, if Thou art God. I can not preach that which I do not understand." I ceased. I could say no more. My soul was still. I heard murmurs in my heart, as of distant running waters. I paid little heed to them. As I could not pray any more, I rose, and went about some family duties. While thus engaged, I recollected how lately it was I had cast myself down in agony, resolved on a long prayer for light; and there I was. Another purpose had seemed to take me, and I was whistling carelessly. I reproached myself for my unsteadiness to Divine things. And I said: "Lord, this is just like me. I never can be good. If I start out ever so earnestly, I am soon just as I was before." I abhorred and despaired of myself. Just then I became aware that the murmurs within were intelligible utterances. I gave earnest heed, and there was clear to my inner ear this sentence, "The letter is to the sense as the thing signified is to the spirit." I knew it was an answer to my spirit and prayer for light upon the Scriptures. They were seen to be the "literal of spiritual things." Several illustrations occurred to me from the parables of our Lord. I will give an example. In the parable of the sower it is

said, "The seed is the word of God." (Luke viii : 11.) The seed is to my senses the source of all terrestrial beauty and fruitfulness, the perfection of growth, and the general source of sustenance. So is the Word of God to my spirit : the source of all spiritual beauty and fruitfulness, the perfection of growth, and the bread of life to all souls. The analogy of natural to spiritual things was apparent and beautiful. I could reason on the Word, on the only principle of reason — by comparison, or analogy. I could determine the sense of the Word just as clearly and definitely as I could determine the relations of natural things. I was in a great ecstasy of feeling as parable after parable opened to my understanding. I asked mentally, with surprise, "Can the prophecies be interpreted on the same principle?" I hastened to open the Bible to see if I could find it thus. I turned to Revelations, 5th and 6th chapters, and read the vision concerning the seven-sealed book. It appeared, on reflection, that a book was the expression of the interior states of men or angels. I called to mind that Jesus *opened* the understandings of the Apostles to *understand* the Scriptures, and that He promised to remove the "veil which is spread over all nations," (Isai. xxv : 7) which St. Paul says is on "the heart." The *opening* of the book was, then, the disclosure of the interior states of men by the Lord in such a way as to preserve their liberty and secure their salvation. No one but the Lord can do this great work. The horses which went forth out of the book I perceived were symbols of knowledge. For as a horse literally lifts up a man bodily, and gives him speed and power, so knowledge lifts up the soul, and energizes it. The different colors and other par-

particulars of the horses clearly disclosed the varied qualities of this knowledge ; and thus, in a chapter or two, I saw an epitome of the history of society, such as no social science congress could ever frame. An infinite intelligence beamed from every sentence. The Lord alone could have formed the symbols, and from Him was the glory which shone from them. I saw clearly that "much weeping" (see Rev. v : 4) would never bring the wisdom and power of revelation, but that the Lord in His mercy had arranged to disclose the fullness and omnipotence of His truth.

I applied the same principle of analogy to many other passages, with satisfactory results. I could make common sense at least out of the hitherto dark passages of Revelation. So can any man. Interpretation is as logical a process as the solution of an equation in algebra. Given—certain symbols, in definite relations, which are naturally well understood : Required—to show from them what relates to the mind or spirit, as these relate to the senses. There is a reason in us all, that is so related to both worlds of mind and matter that we can cipher out the problem, and especially if we seek Divine guidance in simplicity of heart.

A lazy scholar will think it is too hard work to try to understand mathematics ; and some may say such an elaborate method can not be that which infinite wisdom has called us to in the study of the Word. I say with reverence, that God could not give us a plainer Word. There are simple truths that the commonest mind may apprehend, and walk in the way of a good life. There are other truths that can not be known in religion any more than in science, without study. What a noble mind desires is not freedom from study, but cer-

tainty of truth ; and that the Word of the Lord gives us.

But there is not simply plainness and philosophical depth in the Scriptures : they are written in accordance with the constitutional habits of thought by which all nations, and even savages, express themselves, and compare the things of the mind to natural objects. "I am an old Hemlock," said a North American Indian, indicating the loss of memory, "dead at the top." Poets follow the same laws in their most marvelous and powerful pieces, as we might show to any extent, but will only instance Poe's "Raven," Coleridge's "Ancient Mariner," and Henry Kirke White's familiar hymn—

"Once on the raging seas I rode :
The night was dark, the storm was loud ;
The ocean yawned, and rudely blowed
The wind that drove my foundering bark.
Deep horror then my vitals froze,
Death-struck, I ceased the tide to stem ;
When suddenly a star arose —
It was the Star of Bethlehem."

This latter, from its accordance with the instincts of the heart, has been universally popular. The sea, the wind, the bark, the frozen vitals, the darkness, the death, and the star, are all within and express the things of the mind. No one need misunderstand this, or call it mystical or fanciful. "My words," says Christ, "are spirit and life." This does not take them out of the reason, but gives us the true idea of the plane of the mind to which they are addressed.

St. Paul follows this same law in his expositions of the Old Testament, and gives a symbolical significance to the history of Melchisedec, who he says is, by *interpretation*, "king of righteousness, and after that also king of Salem, which is king of peace." (Heb.

vii : 2.) He declares that the Hebrews were "dull of hearing," because they did not comprehend the "first principles of the oracles of God," and were as babes, using milk and not meat. Their spiritual senses were not energized by use to "discern both good and evil." And he exhorts them to "go on to perfection" in the knowledge of the spiritual sense of the Word. They were not to be always harping on baptism, laying on of hands, resurrection of the dead, and eternal judgment. St. Paul wrote nearly eighteen centuries ago, and I am astonished that I was at this day so long, and that the great mass of orthodox Christians are still, in the same childishness which he rebuked. How many seem to know nothing about the great spiritual principles of the "Oracles of God," but are dragged along wearily by a doctrinal chain, without comfort or peace in the Divine Word !

Another most remarkable passage from St. Paul is found in Gal. iv : 22-31, where the two sons of Abraham are said to be "an allegory" of the two covenants, one of which distinguished Judaism, and the other Christianity. Thus the outward sensible history is declared to possess a correspondent spiritual reality. The outward things of the law are the inward things of the Gospel. The kingdom is within.

It will soon be twenty-one years since I had the above experience, in all of which time I have seen nothing to impair my confidence in the principle, but many things to confirm it. It has been DEMONSTRATED over and over in my own experience, and in the experience of many Christians of my acquaintance, as will appear in these pages from time to time.

There are two or three additional illustrations which

may be drawn from the Laws of Reflection and the spiritual *Body* of the Word, which need to be presented to show the truly wonderful applications of the principle under consideration. It is the key which unlocks the mysteries of the universe. These must be reserved for other articles. I trust enough has been already said to convince the reader that the expositions of Scripture contained in these pages will have a strictly scientific basis; and that at the same time it will be much broader. For it will not only have reason, demonstrated by fact and experiment in the living consciousness, but be also expressly taught by the infallible Wisdom. I ask, therefore, the attention and careful consideration of all free and thoughtful minds—that host of all nations, many of whom are gathering on these shores—who now are calling for just the discussions which these pages are humbly, but earnestly intended to supply. I feel it my duty, at least, to try to bring religious truth out of the cloudy region of *beliefs* into the clear sunlight of absolute demonstration. And I earnestly ask the co-operation of all those who think certainty of truth the greatest gift to the mind, and purity of love the greatest gift to the heart.

The Incarnation of God:

ITS FACT, PHILOSOPHY, AND GLORY.

A new discussion of this subject is demanded by the present attitude of religious thought in the world. The minds of many have outgrown the old statements. These have become quite powerless in the Church, even, and are strongly opposed by the spiritist philosophy and the radicals, so called, of the age. I think a careful attention to the statements of the Scriptures themselves will wonderfully free the subject from all rational objection, and open up views of the Divine wisdom which will rejoice every heart sincerely seeking the truth.

In ancient times the Hebrews were instructed to build their altars of unhewn stones. (Ex. xx : 25.) If they lifted up their tool upon them the altar was polluted. The principle of this old direction teaches us to present facts just as we find them stated when we would bear a testimony for God. If we attempt to polish we but defile the truth. In this spirit I will bring together the narratives of Matthew and Luke as the native stones of the altar. I am not ashamed of these unpolished sentences. True, these are parts of the Bible which a popular lecturer has said are so gross that he *dared* any one to read them in public. But all know well that when simple narratives of natural things, given in the interests of truth, awake impure thoughts, the impurity is not in the narrative, but in the mind of him who esteems it so. I, myself, stand

so in awe of the great Author of nature that I call nothing in His works "common or unclean." I look upon the narrative of the Incarnation with profoundest interest, for in it I see gleams of light, which are found nowhere else, and which solve the mystery of creation. Who shall say but what all things, and all men especially, are approximate Incarnations of God?

Let us bear in mind that there is a spiritual side to nature.

I will now quote from Matt. i : 18-25.

"Now the birth of Jesus Christ was on this wise : When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS : for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is, God with us. Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife : and knew her not till she had brought forth her first-born son : and he called his name JESUS."

And also from Luke i : 26-35.

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee : blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary : for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest ; and the Lord God shall give

unto him the throne of his father David. And he shall reign over the house of Jacob forever ; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee, shall be called the Son of God."

Here, then, is the fact of the Incarnation of God historically stated. We may give further emphasis to it by reading John i : 14, "The Word [which was God] was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." And also 1 John i : 1, 2, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life ; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us."

It is sufficient, for my present purpose, that the fact is clearly stated, and was most undoubted in the minds of the apostles. St. Paul, whose early life was conscientiously opposed to this truth, received by revelation confirmation of it, and records that Jesus Christ was made of the seed of David, "according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. i : 3, 4.) This phrase, "according to the spirit of holiness," I may say, in passing, is specifically Jewish and monotheistic. It is the lofty description of the Divine nature, parallel with the expression, "God is a spirit." (John iv : 24.) As spirit and body, as we shall explain farther along, are one

substance in Christ glorified, so the UNITY OF GOD—the eternal sanctity of His nature—is clearly manifest by the power with which He rose from the dead. The glorious power was partially exhibited when He was transfigured before Peter, James, and John, (Matt. xvii : 1-7) when there came such a voice from the excellent glory, “This is my beloved Son, in whom I am well pleased.” (2 Pet. i : 17.) He was manifest in His eternal reality as the only Lord to St. Paul as he journeyed to Damascus. (Acts xxvi : 12-18.) He spake to him from a light above the brightness of the sun, saying, “I am Jesus whom thou persecutest.” Remember, this is the testimony of one who up to that time had been a persecutor ; but as he had been true to his convictions of the Mosaic revelation of Law, he was chosen that he might see that JUST ONE, and be a minister of the good news of God to the world. “And straightway he preached Christ in the synagogues, that He is the Son of God.” (Acts ix : 20.)

I know what attacks are made on the historical character of the gospels by those who profess the greatest veneration for an ideal Christ ; but, though it is not my purpose to argue the question, I will remark that nothing can affect human life, nor enter into it, that has not a history. The Divine can not enter into this world without effects wide, perpetual, and progressive to a perfect end. And such entrance must have a history and many approximate providential preparations, the point of actual climax, and the wider influences rolling and broadening to an ocean river through the world. And to deny the historical is to make the ideal baseless as the fabric of dreams.

The *Philosophy* of the Incarnation is contained in

the scriptural expression, "Son of God," or, as John phrases it, "the only begotten of the Father," and in the relation he holds to men who receive him, and who are also called "sons," because he dwells in them. It is only at this day that the question could be popularly discussed with any philosophical exactness. It is lately that we knew (only by revelation) that there had been repeated acts of creation, which are still doubtless going forward. It is now a scientific fact, that these creations, so far as this earth is concerned, have proceeded from lower to higher forms of life; and not by development, but by different creative acts. Adopting any theory of Geology extant, it is "nevertheless true," remarks an eminent naturalist, "that Geology brings us down to a level at which the character of the earth's crust made organic life impossible. At this point the origin of animals by development was impossible, because they had no ancestors. This is the true starting-point, and until we have some facts to prove that the power, whatever it was, which originated the first animals, has ceased to act, I see no reason for referring the origin of life to any other cause. I grant that we have no such evidence of an active, creative power, as Science requires for the demonstration of her laws, and that we can not explain the processes which lie at the origin of life."* Science, according to this, can bring us to the door which Revelation opens. How could it carry us farther, since Science deals alone with natural causes, and creation proceeds from a spiritual cause? But not to press this point, I must think, and so must every ra-

* A Journey to Brazil. By Prof. and Mrs. Louis Agassiz — p. 43.

tional mind, that the necessity of a creator, in order to creation, is as certain as if Science could explain the "processes which lie at the origin of life." What the reason shows, and feels to be a necessity, is equal to any demonstration which Science can give. And the reason accepts, as a necessary truth, that the origin of life is in God. Here is firm footing, and especially when we have evidence that this creative power has not ceased to act. The preservation of the universe is a constant re-creation. The normal condition of the Divine is to create, and the normal condition of the creature is perpetual re-creation. And these two—Creator and creation—form the equation of the universe. One is *not* the other. Nature is not God, but it is the equivalent—the correspondent reality—the balancing element from Himself, which expresses His wisdom and power, and implies His spiritual substance. If there are possibilities in the Infinite to exist, without creating, they can not be rationally perceived by us. It is sheer insanity to try it.* In the equation of creation and the Creator lies the only ground of reason. As the facts of nature, its perpetual series, variations, and new types are explored by Science, it confirms this Divine order.

These statements may seem at first somewhat dark ; they were not clear and powerful to me at once, but they can not be made more clear save by reflection.

* Herein is the truth contained in the Philosophy of Sir Wm. Hamilton, that the "infinite and eternal are unthinkable." Also the ground of much in Mansel's Lectures on the "Limits of Religious Thought." But the moment we join creation and Creator in the equation of the Universe, then there is not one single being in the world that does not suggest the infinite, before we have long considered it ; and the infinite and eternal become necessary affirmations of the reason, as Kant teaches.

I have reflected on them till they ring in my soul like chimes of bells announcing peace to the war-worn nation, and I ask my reader to pause and reflect if he does not see at once the truth in them.

In the progressive and progressing creation and revelation the time came for the new type of humanity—the Son of God—to appear. His creation in the womb of the virgin is not so different from all other creations as to trouble our reason.

Next to the fact of the new seed or distinct species which Christ is, I ask you to contemplate the great changes through which each individual of every species passes before reaching maturity. There is in one individual, for instance, first, the egg, then the grub, next the chrysalis, then the moth. There are similar changes, more or less wonderful, in each individual. But in all these changes one species never runs into another. The moth is the same with its father; the bird, the beast, the reptile, with whatever individual changes, conform to the same law. Or to state the philosophy in words of Scripture, "Men do not gather grapes of thorns, nor figs of thistles." This new man, Christ, appears under the same law. The words "begotten before all worlds," are only true as we think of God's ultimatum of Himself as the most perfect ideal, which of course dwelt in Him from eternity, and therefore the end to which all creation tends. But we can think of any and every thing "before all worlds," just as well as we can of Christ. Because we can not think at all of either rationally, and there are no bounds to fancy.

We will deal with the thing in time, as expressing eternal principles. It was not simply because Adam

failed, that Christ came. Adam was just as good as that natural creation can be. There is no defect in the first Adam, as such. But that earthly self-hood, in freedom, (which is guarded by the Lord) will sin, even if in Paradise! But the new seed, Christ, would not sin on the cross. Here is the difference between the first and the second Adam. The one is the perfect earth-born, and falls from glory: the other is the heaven-born, and falls not in hell. And in this latter is the type of the life that redeems the world. This new life-principle is Salvation.

The seed, or Christ, thus introduced into the world, spreads itself, or is propagated by spiritual processes analogous to natural processes in the introduction of new types: the preceding imperfect type disappears. So it is the theory of the Scriptures that the natural man is to disappear, and a spiritual race to inhabit ultimately the earth and heaven. Or it will be enough to justify our logic to say the spiritual is the heavenly, and the natural the earthly, which will fade away as men are renewed by the Holy Ghost. This does not change man's identity, since the soul has the capacity to receive this life and retain the knowledge of itself, thereby possessing a double consciousness of sin and salvation. "So, then," says the philosophic Paul, (Rom. vii : 25) "with the mind I myself serve the law of God, but with the flesh the law of sin." And beyond this, even, there is the conscious spirit of sonship in the heart, as stated in Rom. viii : 14-16. It is also declared that the "whole creation groaneth and travaileth in pain together UNTIL NOW, waiting for the manifestation of the Sons of God." (Compare verses 19 and 22.) The Incarnation is not a fact by itself,

but the completion of a vast series of creations ; and stands in the relation of precedent condition, as seed to a harvest, in bringing *many sons unto glory*.

As to the union of the Divine and human natures in Christ, we may say they are similar to that mystery of life by which the father and mother nature are both communicated to the offspring. Christ is Divine—He is human, as all orthodox creeds say. But He is Divine-Human—and in this quality of the humanity lies all the philosophy of the subject. If the manhood itself is not the “Son of God,” there is nothing but sheer dogma in all theology, and the Bible is a book of shams.

I know how the fathers of the creeds talked about the impossibility of mingling the Divine and human natures ; and in the abstract way they reasoned, they make it appear plausible. But the question is, Can not there be a Divine humanity—a human nature, produced from an absolutely Divine principle of life? The Scriptures answer, by their history of the fact. (See the first of this article.) They tell us, also, that this life produced a God-like consciousness in the child Jesus, who said, after appearing in the temple, twelve years old, “Wot ye not that I must be about my Father’s business?” He knew, then, his nature, and He *increased* in wisdom and stature, and in favor with God and men. A true, real man, with this Divine life-principle, it prevails until He is conscious that the Father dwelt in Him, and did the works. He said to Philip, “*Henceforth*, he that seeth me seeth the Father.” (John xiv.) Also, “I and my Father are one.” (John x : 30.) The change in this individual was very great from the low Divine-human to His perfected state. “I cast out dev-

ils," said He, stating the process, "and do cures to-day and to-morrow, and the third day I shall be perfected." (Luke xiii : 32.) From the manger to the mount of beatitudes ; from the baptism to the temptation in the wilderness ; from the fast to the feast with angels (Matt. iv : 11) ; from the transfiguration to Gethsemane ; from walking the waters and stilling the storm, to drinking the cup of sorrow in submission to the Divine will ; from the cross to the throne ; from death to the resurrection ; from manhood to Godhead—what changes in putting off of self and putting on Divine love!—all in harmony with the laws of life.

The moth has gained its gilded wings by similar transformations ; the acorn becomes an oak, the egg is changed to the soaring eagle, the leaven changes the meal ; the mustard seed becomes a great plant : and shall not Divine life work in the body of Christ its glorification and union with the Father? Is it not rational, orderly, harmonious?

All those passages of Scripture which speak of His growth, that represent Him less than the Father, as not knowing the day nor hour of the final coming, are strictly true of the states of His life there described ; and so are those that speak of His coming forth from God and returning to God, of His receiving all power in heaven and in earth, because the life-principle of His humanity (soul and body) clothed itself finally from heaven. As He said, in profoundest significance, "I am that living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." (John vi : 51.) Now unless He finally clothed Himself with heavenly qualities, His

flesh could not have life in itself, and redeem from death. The low, the gross, the corruptible, was put off entirely, and the divine, the heavenly, put on in its place. And all this was accomplished by the same law of life that lifts the blade of grass, brings from the egg the powerfully winged eagle, and molds the human form ; but simply in a higher plane and more exalted degree. I will leave the further contemplation of this humanity, which is the corner-stone of the Christian system, to the reader, and to another chapter. (See John v : 26 ; x : 30.)

NOTE.—The common reader may need some confirmations of the scientific principles stated in the above article, and the learned reader will not be averse to them. I therefore append a few extracts from among the most eminent of scientific men :

“ The succession of living beings has been continued, not by the transmutation of species, but by the introduction into the earth, from time to time, of new plants and animals ; and each assemblage of new species must have been admirably fitted to the new states of the globe, as they arose, or they would not have increased and multiplied and endured for indefinite periods.”—Lyell’s “ Manual of Elementary Geology,” p. 501.

“ The great result of Science may be mentioned in a word. It has learned that, in the earth’s history, there has been a progress according to a regular system, harmonious in its parts and successions ; and that the same natural causes acted through the past as are now at work. This much it has learned. . . . The plan of progress which it develops, it may show to be the appointment of an Infinite mind. But with regard to the origin of an animal or a plant, it can only say, physical forces of the existing world did not create it : God made it.”—Prof. James D. Dana, in *Bibliotheca Sacra*, July, 1857, p. 474.

Professor Dana also quotes Lyell, “ Principles [of Geology],” London, 1850, p. 774, as saying : “ In whatever direction we pursue our researches, whether in time or space, we discover everywhere clear proofs of a Creative Intelligence, and of His foresight, wisdom, and power.”—*Ib.*, p. 516.

Further extracts are crowded out of this number.

Minor Editorials.

BEAUTIFUL INCIDENT.—My friend, Mr. A——, related to me the following incident, which I consider beautiful :

“I was seated in a log shanty, in the Redwoods, in the early days of California, reading a work of Theo. Parsons'. I forget the name of the book, but the paragraph was something like this : ‘Infants, when they die, are received into the arms of a loving angel-mother, by whom they are nursed and educated, till they become among the purest and happiest angels of the highest heaven.’ I was very much pleased with the sentiment, and was particularly affected as I thought of my own two daughters that had gone to that land. Just then a little bird flew in at the open door, and perched on the top of the book. I looked at it a moment, still more delighted, then resumed the reading. After looking around a short time the bird flew up on to the top of my head, and nestled in my hair, while I read two pages of the book, then it came down and perched on the book again, and finally flew away. That,” said my friend, who is every way a reliable Christian man, “is as true as the sun shines.”—“Ask, now, the beasts, and they shall teach thee ; and the fowls of heaven, and they shall tell thee . . . that the hand of the Lord hath wrought this, (Job xii : 7-10) in whose hand is the soul of every living thing, and the breath of all mankind.” The crowing of the cock brought Peter to thoughtful tears, and may not this little bird have also been employed to confirm the truth of the thoughts

suggested by Mr. Parsons' book? And is it not certain that if the same delightful thoughts were glowing in all hearts, all the fowls of the mountain, and every beast of the field, would be happy to become a companion of man? The tiger would lose his thirst for blood, the lion his delight in "catching men." The leopard would lie down with the kid, and the bear and the fatling feed together. We know not what powers there are in heavenly affections to draw even the beasts to us.

THE SPIRIT HAND.—There is a highly esteemed gentleman in this city, whose mother, a most devoted Christian woman, related to me something of this son's most remarkable early piety. He is now a leading member of a Christian church, and active in the Sunday School. He is a man also who has a high standing among scientific men, and would be the last person to mislead any one in the most trivial matter. The other day he related to me, with a feeling he could hardly conceal, an incident connected with his early life, little dreaming, I suppose, that I had ever heard a word about his youthful devotion. This incident, therefore, had such an effect upon me that I give it to the public, on my own responsibility: "When I was a little boy," said he, "I was in the habit of going up into a room in the chamber to pray. One day I had been up and had prayed to the three persons of the Trinity, as I had been instructed, and apprehended then, when, as I was returning, on coming into the hall, near the head of the stairs, a hand was held out before me, in which was a card, on which was written these words, 'GOD IS ONE.' The hand was exceedingly beautiful, but no arm or person was apparent,

and the words on the card shone brightly. I was not in the least frightened or disturbed by the singular appearance, but it deeply impressed me, and removed from my mind all theories which destroy the unity of God. It has had a most happy effect on my whole life, though I have seldom spoken of it, and never to many of my most intimate friends." How many facts of living revelation are stored away in the minds of God's people ! It is time that the Church made use of these treasures. They are second only to the Word.

OVERCOME EVIL WITH GOOD.—A friend of ours, living at the time near Red River, Arkansas, relates that one day an Indian, with whom he was friendly, came to him in a great rage against a certain planter, who had set his dogs on him. He declared he would kill him, or set fire to his buildings. "Oh, no," said my friend, "that would not be right." "What !" said the Indian, "not right to kill him, when he set his dogs on me ?" "No," was the reply ; "besides, what good would it do you to kill him ?" "I would have my revenge," said the Indian. "That," said my friend, "would be nothing, and you would be guilty of murder, and be in constant danger and dread of punishment." The Indian looked very thoughtful a short time, then said, "Well, what shall I do ?" "Why," said my friend, "do that man some good the very first opportunity, and you will find that sweeter than revenge, and it will bring you into no danger, but may bring you many blessings." The Indian looked at him earnestly, and said, "You never told me a lie ; I will try it, and find out if you lie to me now." Several months passed on. My friend had forgotten the circumstance, when

one day the Indian came to him, with new blankets, overjoyed to see him. "Ah!" said he, "you told me true; it is no lie." "Well, what is it?" said my friend. "Why, you remember I was going to kill such a planter, and you told me not to, but to do him good. Well, some days ago, that man was lost. He had wandered about in the woods until he was almost starved. I found him. 'Now,' said I, 'I can easily kill him, for setting his dogs on me,' but I remembered what you told me, and so I took him to my camp and fed him, and kept him overnight, and the next day took him to his plantation. When just by it, I said to him, 'There is your house; you see it; go.' He was so glad he shook me by the hand, and called me good Indian. 'Yes,' said I, 'but you did not think me very good when you set your dogs on me.' 'I set my dogs on you?' said the planter, turning pale at the thought of the hazard he knew he had been in, from his knowledge of the Indian character. 'Yes, you set your dogs on me, at such a time, and I had to run for my life.' 'I am sorry,' said the planter, 'and you have rendered me good for evil; come in.' So," continued the Indian, "he took me to his house, and told all his negroes to treat me well if I came there when he was not at home. And he gave me these fine blankets, and made me feel very happy. You told me no lie."

Here was sown a little good seed, which bore its good fruit, and all because the Indian thought my friend "did not lie." How many, called Christians, will do as well as this poor savage, and trust the Word of their Lord, and do "good to them that hate them," "because it is no lie?" "He that goeth forth and weepeth, bearing this precious seed, shall doubtless come with rejoicing, bringing his sheaves with him."

THE KEYS OF THE KINGDOM OF HEAVEN are such truths as spring from love to God. No man can have the keys who is not in love. They are not artificial, or abstract statements of doctrine. They belong only to the living soul. They can not be handed down from one to another, from age to age, any more than intellect or character can be handed down or legislated into being. To enact by law that such and such a man has Peter's keys or character, is to put iniquity on the throne. But in whatever soul a divine idea springs into utterance, from the Divine source of thought—not of flesh and blood—there Divine love is operative, and there the keys of the kingdom of heaven are given. There, binding and loosing go on in the earth, and are ratified in heaven. The great practical work of subduing earthliness and giving heaven's free life to men, advances in the world, and especially in the heart of the man himself. He gets dominion over his appetites and passions—his selfishness and sin. He binds his evils, and they appear not against him in heaven. He looses the hidden treasures of grace in his heart, and freedom is given for them in heaven. He takes all his loves, his delights, his goods, his intellectual stores, to heaven, and leaves his evils bound forever. Hell can not prevail against him. Those who think the Saviour sends them to bind their fellow-men, forget that He has said, "Judge not, lest ye be judged."

MY PART IS DONE ; the first number of "The Living Way" is completed. If you have read it, you know whether you will subscribe for it or not. All we ask is, that you will act promptly, and let us know the result as soon as possible. Choose your own method of remittance, but let us hear from you at once.

THE LIVING WAY.

"The Kingdom of God is within you."

Edited by S. D. SIMONDS.

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The Incarnation of God.

CHAPTER II.

ITS PHILOSOPHY (*Continued*).

The object of first consideration, over which it will be proper to linger, is the nature of the humanity of Christ. That it was real, natural humanity, there is no question here. But the question is, whether, from the operative power of the Divine life, that natural humanity was made Divine or not?—or did it remain human nature, like that of all men, in union with which, but distinct from it, was the Divine nature?

The answer to this question leads to the widest results, and is of the very highest importance to theology and practical religion. I have in the preceding number stated that the fact and philosophy of the Incarnation both require that we should consider that Christ had a Divine, natural humanity—that he was truly a higher style of man on the earth, or genesis of spiritual humanity among men. The theory will seem

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so simply true to some most thoughtful and devout readers of the New Testament that they will think every body believes thus, but others, not wanting in piety, have always felt the subject mysterious; and the great army of theologians, in the Roman Catholic and Protestant Churches, have declared that Christ's humanity was the same as ours, sin only excepted. They may be expected to oppose more or less, openly or secretly, as the influence of their creeds shall be, the theory of his Divine humanity. It is important, therefore, that the question should be well understood.

Humanity is a term which is used, (1) to distinguish the peculiar nature of man from other beings. (2) It is applied to mankind collectively. (3) It expresses the spiritual qualities of the race: as goodness, kindness, tenderness. The sense in which I shall use the term is contained in the first and last of these definitions. It proceeds upon the idea that human nature is essentially spiritual. The humanity of Howard is often the subject of eulogy. His body is the last thing thought of. By his humanity is meant his wise beneficence, his well defined and energetic efforts to relieve suffering. So we speak of the *inhumanity* of savages: by which we mean, not that they do not belong to the human race, but that their moral qualities are below those that properly belong to man. By applying the word humanity to Christ, I mean that he possessed the true, real, spiritual elements which must compose our regenerate nature. He had also a human personality. The Divine qualities composed a substantial, real human person, who was in himself the Son of God and the Son of Man.

His humanity was higher than that of John the Bap-

tist, though *he* was sanctified and filled with the Holy Ghost from his birth ; it was higher than that of Adam, who was formed from the dust of the ground, and into whose nostrils God breathed directly the breath of life. St. Paul draws the distinction thus : " The first man Adam was made a living soul ; the second man was made a quickening spirit. The first man is of the earth, earthy ; the second man is the Lord from heaven." (1 Cor. xv : 45 and 47.) The Apostle goes on to declare that " flesh and blood—the first man—can not inherit the kingdom of God," etc. The image of the first Adam must be replaced or followed by the image of the second Adam, in order to that glorious inheritance. I may sum up what the Apostle teaches in this chapter, thus : The first man must die before the resurrection, as the husk of the wheat when the germ springs forth ; that the rising spiritual body is put on by spiritual laws from Christ, just as the corruptible body was put on in laws of natural life from the first Adam. Christ is the type and outward demonstration of the reality and glory of the spiritual body obtained at the resurrection. His natural body differed from ours in that his flesh saw no corruption : our flesh does see corruption. It is evident, then, that there is a life of vastly higher grade in his body than is in that of any other man.

Christ had also the lower nature of man, for that which is higher always involves that which is lower. No one is born a man ; all are born merely animal, and *grow* to be men : so Christ was born on the lowest plane, and grew to be outwardly the spirit-man.

The difference in degree between the natural and spiritual man is seen also in the different spheres of

their powers. "Except a man be born again, he can not see the kingdom of God." Heaven is open to the spiritual man : it is closed to the natural man, and material things are only seen by him.

Again, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Thus we see that the fixity of species, so to speak, is as much a law in the spiritual as the natural world.* Christ, then,

* I will confirm the position by further selections from men of science, as promised in my last number :

"Thus, as I have already remarked, mankind presents itself to our contemplation as one great fraternity, and as one independent unity, striving for the attainment of one aim—the free development of moral vigor. This consideration of humanity, or rather of the tendency toward it, which sometimes checked, and sometimes advancing with a rapid and powerful progressive movement—and by no means a discovery of recent times—belongs, by the generalizing influence of its direction, most specially to that which elevates and animates cosmical life. In delineating the great epoch of the history of the universe, which includes the dominion of the Romans and the laws which they promulgated, together with the beginning of Christianity, it would have been impossible not to direct special attention to the manner in which the religion of Christ enlarged these views of mankind, and to the mild and long-enduring, although slowly operating, influence which it exercised on general, intellectual, moral, and social development."—Alexander Von Humboldt's "Cosmos," vol. ii, p. 568.

"Let us follow back the world's history only to the time when legitimate theory shows it to have been in a molten state. That its internal parts are still in that condition, and that its now solid crust was once so, seem to us to be proved by fair inference from facts ; and such is the opinion of almost all scientific men. . . . How, then, were the numberless forms of organism, animal and vegetable, possessed of life and instinct, and some of them with powers of intellect, how were these introduced ? . . . Has nature any inherent power to do all this ? Why, then, can we not lay our finger upon a single manifestation of creative power in nature in these latter times ? On that power is the prerogative of the Deity alone." Speaking of the theory of creation by law, the same author says : "True philosophy must reject it, first, because the facts adduced to sustain it are

is that spirit-man in fullness and power, as no other man outwardly ever is in this world, and from whom the whole natural race receives its complement of perfection and immortality. He is that added One of whom the prophet speaks in these words: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably unto Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the LORD's hand double for all her sins." Not certainly punished twice too

too few; secondly, for every fact seemingly in its favor, a thousand testify against it. Accordingly, all the great living and recently deceased masters of physical science reject it. Does it appeal to anatomy and physiology? Cuvier, Owen, and Carpenter cry out against it. Does it evoke the aid of chemistry? Berzelius, Turner, and Liebig see its shallowness. Does it call on zoology for its aid? Agassiz and Ehrenberg refute its claims. Does it search the archives of geology for support? Sedgwick, Miller, Lyell, and D'Orbigny can show how certainly it will fail there. Or, finally, does it appeal to botany? Hooker and Lindley, Torrey and Grey [and Kellogg] know that it will certainly glean nothing from that flowery field."—Edward Hitchcock, LL.D., of Amherst College, in *Bibliotheca Sacra*, Article on Special Divine Interposition in Nature, Oct. 1854, pp. 787–789.

"Nature lay dead in a waste theatre of rock, vapor, and sea, in which the insensate laws, chemical, mechanical, and electric, carried on their blind, unintelligent processes; the *creative fiat* went forth; and, amid waters that straightway teemed with life in its lower forms, vegetable and animal, the dynasty of the fish was introduced. Many ages passed, during which there took place no further elevation, . . . when the elevating fiat again went forth, and, *through an act of creation*, the dynasty of the reptile began. Again many ages passed by, marked, apparently, by the introduction of a warm-blooded, oviparous animal, the bird, and a few marsupial quadrupeds, but in which the prevailing class reigned undeposed, though at least unelevated. Yet again, however, the elevating fiat went forth, and, *through an act of creation*, the dynasty of the mammiferous quadrupeds began. And after the further lapse of ages the elevating fiat went forth yet once more, in an *act of creation*; and with the human, heaven-aspiring dynasty, the moral government of God, in connection at least with this world, took beginning."—Hugh Miller's "Footprints of the Creation," p. 330.

much by a just God ! That can not be the idea ; but the *double* there, is the One *added* to the race, who ends all strife of soul, and satisfies all longings of the heart. "The glory of the Lord is revealed, and all flesh see it together." It is the Christ-addition to us which saves from sin ! (Isa. xl : 1-5.) Our nature is sinful, His is holiness ; ours is weak, His is powerful ; ours is corrupt, His is incorruptible ; ours is imperfect, His is perfection ; ours is dying, His is living—and where shall we end the contrasts ? The one is on the throne of the Universe, the other the seed of the subtle serpent and the worm that never dies ! But be ye comforted. Behold, God is thy salvation unto the ends of the earth.

Sometimes in the scriptures this spiritual nature is alone called man. Thus in Isa. xli : 28 it is said, "I beheld, and there was no man ; even among them, and there was no counselor that when I asked of them could answer a word." "And he [the Lord] saw that there was no man, and wondered that there was no intercessor ; therefore his own arm brought salvation unto him," etc. (Isa. lix : 16.) Also, in Jer. iv : 25, it is said, "I beheld, and lo, there was no man, and all the birds of the heavens were fled." From these passages it is evident that there is a scriptural sense to the word Man, and in that sense the Lord, or he who is regenerate from Him, is only properly so called. Paul says that He took not upon himself the nature of angels, but of the seed of Abraham, and was tempted in all points like as we are. This is often quoted to show that Christ's humanity was the same as that of the unregenerate. But such have no temptations. They are dead in sin. The regenerating soul alone is tempted. And the seed of Abraham has with Paul a spiritual char-

acter. As he shows at length, both in Romans and Galatians, that he which was born after the flesh was not counted for the seed, but he that was by promise. Therefore it is written again, says Paul, "In the midst of the Church will I sing praise unto thee." And the Church here referred is formed only by regenerate ones. Again he says: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." From these varied scriptures it is evident that Christ was the true, real spirit-man. And as that which is born of the Spirit is spirit, he could not be less, according to the laws of order and the demands of reason.

We have shown before, (see LIVING WAY for January) that the manifestation of Christ as a higher type of man was in accordance with the creative processes brought out both by science and revelation; and that the fixity of species—a law illustrated everywhere—required what the Gospel presented—a glorified Divine humanity—which we now can properly say is the fullness of love and truth. The mere human personality of Christ is swallowed up by the glory of God. So that though in the beginnings of our Christian life we knew Christ after the flesh, yet in our advanced states, or as Paul has it, "HENCEFORTH know we him [after the flesh] no more." The word of prophecy is literally fulfilled to us: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." (Isa. ix : 6.) When it is thus in our Christian experience, "*the mystery of God is finished, as he has declared to his servants the prophets.*" (Compare Rev. x : 7, and xi : 15-17.)

I have thus far followed the subject in its historical development in the scriptures, and in the light of an experimental verity ; but it may be important to present it also in its theological aspects. In doing this I will give the statement of Anselm, the father of all modern theories of Christology, as opposed to the doctrine of his Divine humanity. He says :

“The Divine and human natures can not alternate so that the Divine should become human, or the human Divine ; nor can they be so commingled as that a third should be produced from the two, which is neither wholly Divine, nor wholly human. For granting that it were possible for either to be changed into the other, it would in that case be only God and not man, or man only and not God. Or, if they were so combined that a third nature sprung from the two it would be neither God nor man. Since, then, it is necessary that the God-man preserve the completeness of each nature, it is no less necessary that these two natures be united entire in one person, just as a body and reasonable soul exist together in every human being.”*

It seems to me the author is not consistent with himself, and to show this to my reader I have taken out of the above paragraph the following, which I place by itself :

“Moreover, if these two natures are said to be joined somehow, in such a way that one may be Divine while the other is human, and yet that which is God *not be the same* with that which is man : it is impossible for both to do the work necessary to be accomplished. For God will not do it, for He has no debt to pay ; and man will not do it, because he can not. Therefore, in order that the God-man may perform this, it is necessary that the *same being* should be perfect God and perfect man, in order to make the atonement [reconciliation].”

Now if this paragraph is not against the former, then Anselm presents just what I claim is the scriptural truth. But one is against the other ; and the former

* “*Our Deus Homo*,” translated by James Gardiner Vose (*Bibliotheca Sacra*, January, 1855, p. 56).

reasoning has overridden this statement in the minds of theologians generally, and has clouded, if not paralyzed, the understandings of the men of the Church. It has tended to give us pulpit automatons, rather than growing men ; and declamation, instead of solid reasoning ; and exhortation, instead of the testimony which cuts like the two-edged sword ; and human creeds, instead of the Divine philosophy of the word of life. This author, so great in many respects, has in his mind what he would not put in words ; yet his language opens a window into his soul, by which we see things he does not mean to utter, and which in fact he advances his theory to repel. But these phantoms will not down at his bidding. He *thinks* of Christ as two real persons, Divine and human, and of the Trinity as three real persons [gods] from eternity—a co-partnership Trinity, and not a developed Trinity from the one Divine life of Love and Wisdom. Thus, in speaking of the reason why the person of the Son should be incarnate, rather than that of the Father or the Holy Spirit, he says :

“ If one of the other persons be incarnated there will be two Sons in the Trinity, viz. : the Son of God, who is the Son before the incarnation, and he also who by the incarnation will be the Son of the Virgin ; and among the persons which ought always to be equal, then, will be an inequality as respects the dignity of birth. For the one born of God will have a nobler birth than he who is born of the Virgin. Likewise, if the Father become incarnate there will be two grandsons in the Trinity ; for the Father, by assuming humanity, will be the grandson of the parents of the Virgin, and the word, though having nothing to do with man, will yet be the grandson of the Virgin, since he will be the son of her son. But all these things are incongruous, and do not pertain to the incarnation of the word. And there is yet another reason which renders it more fitting for the Son to become incarnate than the other persons. It is, that for the Son to pray to the Father is more proper than for any other person of the Trinity to supplicate his fellow.”—*Ib.*, p. 59.

This reasoning, proceeds really upon the idea that the Son of the Virgin is one person, and the Son of God before the Incarnation another person, and of a "nobler birth." Now, what difference does it make, if one of the other persons of the Trinity were incarnate, as to there being two sons in the Trinity? For if the Son by the Virgin be a person truly, he is as much of a person when united to the Son from eternity as he is when united with the Father or Holy Spirit. This darkness and confusion of thought arises necessarily from the idea of three real persons in the Trinity, each of which is God. That they exist in the mind as so many gods is evident in the very central doctrine of reconciliation as taught above, in one infinite person praying to another. But the theory of the Trinity, which is incidentally connected with the Incarnation, will not be discussed here. I reserve it for a separate chapter.

According to the theory that Christ's humanity is the same as ours, sin only excepted, it is idolatry to worship Him. They may indeed tell us that it is the Divine only in Him that they worship, but there is a "likeness" of a purely human being placed before the mind, which is a violation of the law of God. (Ex. xx : 4, 5.) Besides, the Hindoo does not worship the stone itself, no ! but the god that he declares has come to dwell in it. So all idolators pretend to worship the Divine in their various images and idols. The only difference, if this theory of the humanity of Christ be true, between the idolatry of Christians, Hindoos, and Chinese, is, that one may not have so degrading an image as the other. This is a startling fact, and should lead every one to repel the theory. For most cer-

tainly our Lord is to be worshiped. His Divine-human nature is higher than the angels. "For when he bringeth his first-begotten into the world, he saith, And let all the angels of God worship him." (Heb. i: 6.)

Again, I will say, though in part a repetition, that if our Saviour's humanity was simply like that of "all men, sin only excepted," he could not be properly worshiped, any more than John the Baptist, Moses, Plato, Confucius, or other men, or nature, for the Divine is simply inside of his human, and it is thus with all men and with nature; and Christ should have rebuked the leper which returned after he was healed to worship Him, as Peter did Cornelius, (Acts x: 25 and 26) or as the angel did John, (Rev. xix: 10) instead of saying, he thus "glorified God." (Luke xvii: 15-18.)

Orthodox theologians, with great unanimity, consider the phrase, "Son of Man," which Christ frequently applies to himself, as particularly distinguishing His human nature; how, then, can they deny the Divinity of that humanity, when that phrase is used in such relations as the following: "The Scribes and Pharisees began to reason [when Christ had said, Thy sins be forgiven thee] saying, Who can forgive sins but God? When Jesus perceived their thoughts . . . he said, But that ye may know that the Son of Man hath power on earth to forgive sins, he saith," etc. (Luke v: 21, 22 and 24); "Ye shall not have gone over the cities of Israel till the Son of Man be come" (Matt. x: 23); "For the Son of Man is Lord even of the Sabbath" (Matt. xii: 8); "So shall the Son of Man be three days and three nights in the heart of the earth" (xii: 40); "For as the lightning cometh out of the east and shin-

eth even unto the west, so shall the coming of the Son of Man be" (xxiv : 23). In the 37th and 39 verses he says, "The coming of the Son of Man shall be as the days of Noah," and in the 42d verse he says, "Watch ye, therefore, for ye know not what hour your Lord doth come." Thus he uses Lord and Son of Man as equivalent terms. So in Matt. xvi : 13-17, Son of Man is used as properly explained by "Son of the living God :—" "When the Son of Man shall come in his glory and all the holy angels with him, etc." (Matt. xxv : 31 to end); "For the Son of Man is not come to destroy men's lives, but to save" (Luke ix : 56); "Watch ye, therefore, that ye . . . may be counted worthy to stand before the Son of Man." In all these passages, and in many more, the phrase presents His humanity in the condition of Divine dignity and glory.

This subject will be more fully expounded when I come to treat incidentally of the Trinity; which I shall do in the next number.

The Atonement : A Fact, not a Theory.

By REV. L. HAMILTON.

Opposition has been directed against the theory, not against the fact. View the atonement as a fact, and it at once becomes intelligible and reasonable.

What, then, is the atonement as a fact? The answer becomes plain, if we consider two well-known matters of experience. The first relates to the atonement-maker—it is this: *Pure love suffers for its unworthy objects.* It can not love the unworthy without

inward sacrifice. It suffers by the very fact of loving them. Their sin gives pain because it loves. The good parent suffers for the wicked child ; the loving wife for the vile husband, sister for brother, brother for sister, friend for fallen friend, God for the fallen soul He loves. The deeper the affection, the keener the pain. It is a strange fact: the wicked torture those most who love them best. The mother watches the course of her abandoned child with unspeakable anguish. The more she loves and the more unworthy he grows, the more she suffers.

The second matter of experience alluded to, respects the object of the atonement—the one who needs its grace—it is this: *Guilt naturally dreads the one it has wronged*. If he is powerful and able to punish, it is afraid of him. Oh, how much of human experience is condensed into the answer of Adam to his Maker, from whom he had attempted to hide after his first sin, “I heard thy voice in the garden, and I was afraid !” Almost half of human history is written in that sentence ! Men are ever afraid and seeking to hide from others, when they have done wrong. They can not believe in the love they have wronged. This is the worst punishment of sin. It is doomed to misjudge its friends. It is a kind of moral insanity. The accusing spirit within sees in the goodness that would die for its sake, only a fiery oven of vengeance which thirsts to consume it.

Now, what is needed here in view of these two facts : love suffering for guilt, on the one hand ; on the other, guilt afraid of love, and painting it as wrath ? How bring two hearts together that stand thus affected toward each other ? Plainly, love must declare

itself in some way. It must let the self-banished one whom it longs to recover, know how it feels. It must provide an atonement. For instance, a son outrages his father's authority, and flies from his displeasure. He is self-banished—an outcast by his own fear. The father is distracted for his lost boy. He weeps night and day over his absence, and would give all he has in the world for his return. But it is the penalty of wrong-doing, that it can not believe in, or trust, the love it has wronged. The boy supposes himself hated and abhorred. He is afraid to go home, lest the whip should meet him, or wrath spurn him from the door. What does he need? Some token or proof of the father's love. Oh, if he could get one glimpse into that father's heart, what a revolution would it send into his own! Where he has pictured only wrath, he would see only love. The purpose of vengeance dreaded would turn into longing for him to come home. Fear leaves him. He is not afraid to return, and he hastens back to the welcome which he knows awaits him. Let the love that suffers for the lost declare itself in sacrifice, and atonement has opened the way for reconciliation.

So we accept Christ as God's declaration of love to the world. "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life." The grim impersonation of vengeance which our guilty fears image to us as sitting upon the throne of the Universe, is found to be a fiction of our own: the living God is brought to our view in the person of Christ as still our Father. "He that hath seen me hath seen the Father." He does not hate us. His infinite heart is

not burning for vengeance. The cross is the emphasis of His love. It declares to us what a cross of suffering the heart of God bears for us continually, on account of our unworthiness. By the very fact of His loving us our sins pain Him—*now* just as really as when Christ was on the cross ; with every sin we do just as much as with every blow of the hammer that drove the nails through our Saviour's hands and feet. Let the thought burn itself into our memory that every sin we do is paining infinite Love. This is the fact of the atonement, and I seek for it no other philosophy.

Command Changed to Promise.

The law says, "Thou shalt love the Lord thy God, with all thy heart, mind, soul, and strength." This, as law, imposes an eternal obligation on all intelligent beings, and man in his natural state feels that he ought to obey it ; but there is a conviction that he does not, which is often mixed with sorrow and fear. But, when the soul really turns to the Lord, as a living and loving Saviour, this command is changed to promise, and becomes a wonderful stimulus to hope and confirmation of faith. As the soul advances in the regenerate life, it gains more and more experience of the power and blessedness of this word, to fill all human capacities.

Glance for a moment at these capacities. The heart is first referred to: This specific department of the spiritual man, is satisfied only with goodness. The heart always demands affection. That is its good. Love will not come or go by commandment. It is the only re-

turn for love. And as God knows the heart, we must look at the promise, that He will so reveal His love, so cause His goodness to pass before us, that all the heart shall love Him. It will be impossible to resist the effect of the Divine goodness, whenever we are in a state which will admit its coming in upon us. He overwhelms us with the infinitude of His love. We shall love Him to the very bottom and height of our being, "because He first loved us."

Another department of our nature is the mind. This is satisfied with truth, as the heart is with goodness, the eye with light, and the ear with sweet sounds. And the Lord will make His truth so clear, so full, so wonderful, that the mind shall be filled to its utmost capacity. So, "Thou shalt love with all thy mind," is a glorious promise of a perpetual revelation of the Lord.

Next, the soul is referred to: In this department of our being, lies the sense of the beautiful. And the word, "Thou shalt love with all thy soul," assures us that truth will not be in dry formularies, severe and cold, but will be clothed with beauty: such beauty as overpowers us. God knows that when He shows it in His temple of the Divine humanity, it will meet our utmost capacity. We can say, with ineffable joy, that we *do* love the Lord our God, with *all* the soul.

The last department, is that of strength: Metaphysicians are beginning to find, that the analysis of our capacities must include a distinct department, where the idea of power dwells. It is in proportion to this capacity, that the sublimities of nature affect us. And God has His sublimities, which, when He lifts the veil,

shall cause us to "love Him with all our strength." Thus, our every capacity will be perfectly filled by Himself alone. "If," says the Saviour, "God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more shall he clothe you, O ye of little faith?" I looked through a microscope, into a common blue-bell flower. It appeared the size of a peck basket filled with the rarest gems. I examined it carefully. There were crystal-like cells forming the petals, which were filled with the moisture of the plant. These reflected the different rays of light in a great variety of colors, which made the flower, when magnified, look like a basket of the rarest gems. "God so clothes the grass, so beautifies the flower of a day : what shall be your clothing, who are bound on the voyage of endless being? And if the clothing be such as no language can describe, what must be the life which puts it on? God clothes the flower, not as a tailor clothes a man, by external measure, but by interior life. What, then, is the eternal life itself?—How ineffable, how full, and how perfect! Thou SHALT love the LORD thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." (Mark xii : 29–30.) It is God within us, as our life, meeting God above us as the source of life, and feeding eternally on His goodness, beauty, truth, and power; and carrying them, according to our receptivity, to the utmost bounds of heavenly usefulness.

Our life here, is half glorified by the hope of eternal glory.

Experience of the Incarnation.

The author who relates the following experience is an Orthodox Congregationalist, distinguished for sobriety of conduct, sound practical sense, and literary culture. How far beyond all these, however, is the revelation of Christ in the heart! Yet they prepare the way of the Lord, and render credible the testimony of the witness to men of the world, who should deeply consider the demonstration thus given of the Scripture narrative. No myth is ever sealed by such perpetual living realities. The fact is very significant, and full of practical power. When it shall be thoroughly understood that the "word is made flesh" in all men in proportion to their regeneration, just as certainly as ever Christ appeared outwardly in Jerusalem, the great redemptive power of the Gospel will be perceived. It will then be joyfully accepted, while the song of angels will be repeated over this new birth in souls: "Glory to God in the highest; on earth peace and good-will to all men." That many more may have this happy experience, and confess what God hath wrought, I print this letter:

MY DEAR —

For the last two years, especially, I have been learning more of the deep things of God in relation to man's experience—so deep, so unthought-of before experienced, that I have been amazed, if not stumbled. I am beginning to understand these experiences, and my way seems more clear. I have been conducted through states to which only the language of Christ seemed to give any adequate expression; and yet I hesitated to consider them as appropriate to me. Words so sacred, feelings so intense, have they been fulfilled in me? Wherefore is it, I asked? Again and again has some scripture been applied to

my case, which has required an amount of faith to receive beyond my possession. And all I could do was to lie passive as possible in the unknown way and will of the Lord. I am now opening my heart to receive a portion of Divine fullness, and walk in a newness of life unprecedented in my experience. There is no clamor, no noise or strife in this way. "The Lord is in his holy temple," and all of my earth-nature is quiet before him. The all of self bows in reverence to the Divine incoming, or incarnation in my flesh of the Son of God. This deepest, richest, and [most?] wonderful experience I hesitate to speak of. I can not as yet, freely. And this is my first opening of my heart in this direction. I am trying to do the Lord's work in the Lord's way; and the fruits must be the evidence of my state—rather the proclamation of the state itself, to which the Lord has advanced me. I seek to be hidden. The world, the Church can never, without experience of the same, perceive the truth in regard to my position: a *child of God*, born of God, having His essence in my inner being, and doing His works.

I write this for you, and trust no use will be made of this experience, excepting in a very quiet way to some soul who has been led in a similar way—as I believe you have—and no doubt many who are hesitating as to speaking of such an experience, lest it do more harm than good. The time will come, no doubt, perhaps when we have been called away, if not during our lives. The Church is advancing, I think, but yet can hardly bear the doctrine of sanctification as commonly taught; much less would they bear the truth that we are really the "*offspring of Christ*," and fashioned after his likeness. But we can say, "Behold what God hath wrought," and bow in silent reverence before the infant Jesus, conceived of God, and brought forth in our souls.

[This was written in 1860, and the time to publish it has come; and I send it out, in confidence that the Lord's blessing will attend it. This candle has not been lighted to put under a bushel; yet I withhold the name, lest the author should be personally annoyed.—Ed.]

WHILE we meditate on God and heaven, our daily toil, joy, and pain advance to a Divine significance; and our mortal loves bring to us gleams of immortal blessedness.

"The Piercings."

It is a well-known mental phenomenon, that when sensitive persons are reading about a painful accident, the sensation of the sufferings described is reproduced in themselves. I well remember what pain seemed to be in my bones, when I began to read Anatomy. The description of the method of setting a dislocated joint, so affected my own knee, that I could not walk on first arising from an hour's study. The mind is often the alone seat of pains, that appear in the body. This I barely state, that the natural understanding, into which spiritual truth does not easily fall, may perceive something of the great reality of the following relations. The first is taken from a letter recently received, written by a Christian of established character. Speaking of one who seemed to have an accusing spirit, she writes :

"He said, he thought we once saw the light and walked in it ; but now our minds were darkened, and great is the darkness. We were not led by the spirit of Christ, but by a false spirit. He would pray for us, that we may be saved. While he was talking, I felt a sharp piercing in the side.

"I replied not to him, but said mentally, What is this? I looked within, and kept looking till this came, 'I and my Father are one.' I felt the answer in me, and realized that it was Jesus who was pierced. A few days after, I asked the brother if he ever realized this in experience : 'I and my Father are one.' He said he had not, and that it was a very delicate thing.

I write this to inquire if you have had the same experience?"

I reply, that I have never realized the piercing referred to, but I know several who have; and I have had such demonstrations in my soul of the truth of the passage quoted, as have brought a thrill of life through my whole being. The wounds of Jesus are sometimes felt in his people. I have no doubt Paul referred to this fact, when he said, "I am crucified with Christ; nevertheless, I live, yet not I, but Christ liveth in me."

I knew a young lady who had commenced the Christian life on a high scale. She was accosted by one who treated her to ironical compliments for her piety, when she felt, or seemed to feel, a crown of thorns on her head, and the blood trickling down her face. The sensation was so real, that she put up her hands to remove it, and to wipe away the blood.

I knew another most mature Christian, who had prayed that she might be crucified with Christ. She passed through a series of trials, and one most humiliating, when she realized that the last nail was driven.

Another experienced the crown of thorns in this way: The market-woman had repeatedly cheated in the articles purchased. On returning home one day, the heart was lifted up to the Lord in prayer, that He would make the people honest. It was also said, Lord, why should this woman cheat me so often, when I never did any harm to her? Immediately there was a sensation, as of thorns pressed in upon the head, and a deep sympathy of spirit for the erring woman. The same person was listening to a sermon, wherein it was said, with many rhetorical flourishes,

that Jesus Christ took the sword of Justice out of the Father's hand, to prevent Him from punishing the guilty, when a sword seemed to pierce the heart, and she was deeply affected with most intense suffering throughout the whole system.

The conclusion of the whole matter—to which I could add other instances—is, that wicked words and evil deeds, and false doctrine, wound the Saviour afresh, in His children who thus “know the fellowship of His sufferings.” (Phil. iii : 10.) He might often say to men as He did to Saul, “Why persecutest thou me?” And if He is wounded for transgression, there are no wounds like His wounds, “no sorrow like His sorrow.” Oh the depth of the Divine mercy.

Exposition of Psalm xxiv : 7.

I have long been of the opinion, that commentaries on the Scriptures should be mostly made up from Christian experience. The biographies of the Church are rich in materials, which have not been used at all to elucidate the text. Yet, the heart is the true sphere of scripture application, and there may be found the best facts for explaining them. This is said, not to depreciate philology, history, criticism, and natural science, which have been heretofore so often applied, but to indicate a higher method, which ought also to be used to get to the core of the subject. Certainly all readers of commentaries will bear me out in saying that there is but little supplied in them to help us understand difficult texts ; while the plainer passages, which really need no remark, are loaded down with

criticism, exegesis, and practical remarks. These latter should certainly give place to the testimony of the Spirit, in regenerate souls. Below, we give an example, which presents a powerful exposition of Ps. xxiv : 7-10, which has been frequently treated as simply bold figures of rhetoric. It is from one of our friends, and undoubtedly most real :

"I was sitting one day in church, just after the text was announced, busy with my own thoughts, when I heard a voice within me, saying, 'Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in.' I was startled at first, as I had always applied it in some way to Christ's entry into heaven ; but as I thought on it, I was made to understand that the gates to be lifted up, were in me, and the promise of the Lord was, Open, and I will come in. I immediately said, Come in, Lord Jesus. I had no sooner said this than the power of the Lord fell upon me, and I was consciously caught up with the Lord, and heard things I can not explain. I then learned that God *can* make His word a *living reality* to the soul."

Prepare to Meet Thyself.

By REV. L. HAMILTON.

The warning is often sounded from the pulpit, "Prepare to meet thy God ;" with little sense of its meaning, we fear, in the one who utters, or in those who hear it. A vague thought floats around it of some formal ordeal to be passed after death. Under a certain sense of the indignity implied in the tone of menace with which it appeals to his fears, the hearer sometimes stoutly answers, "I am not afraid to meet God." Frankly, I can see no reason why he should be. Nearness to God is not position here or there in space ; it is not brought about by any change of outward condition or circumstances ; it is not recognized

in any form shaping itself to the eye of sense : nearness to God is a state of the heart's affections. He is *spiritually discerned*. "Blessed are the pure in heart, for they shall see God." (Matt. v : 8.) Surely there is little need for those to fear meeting God who are going directly away from Him. Will the heart which has never felt Him to be near on earth, feel Him any nearer in the world to come? Is there any thing in death to create the power of spiritual discernment? If God is darkness to any soul here, will He not be darkness to that soul there? If the optic nerve is dying, the eye need not fear that the sun will hurt its sense of sight. Death is not sensitive to pain. I can see no reason why any man should be afraid to meet God.

But how about meeting thyself? With the tendency of every passion, long and freely indulged, to fix its temper and mood upon thy soul as a habit ; with a memory that bears upon it the impress of every deed thou hast done ; with the accumulated influences of thy whole history thus borne forward with thee in the very substance of thy character and being, how wilt thou be affected by meeting thyself? When the book or scroll which John saw, out of which the dead are judged, shall be unrolled, and thy whole life shall be held up before thee on one luminous page, how wilt thou meet that view? Prepare to meet thyself! In the waking of every morning while thou tarriest on earth, pleased or pained by what thy life up to that morning has made of thee, thou shalt meet thyself. In the deep bosom of the eternity to come, thou shalt be forever meeting thyself.

Inquirers Answered.

The Missionary Christian Union can not possibly grow into the form of a church. It would disband the Society to attempt to carry it in that direction, as certainly as it would destroy the organization of Odd Fellows, Masons, or Sons of Temperance, to constitute either of them a church. And a person no more forfeits his membership in a church, by being a member of the Missionary Christian Union, than he does by joining the Sons of Temperance, or a Female Suffrage Society, or any other missionary society. This Union is simply an effort to present the essential life of religion, more or less recognized in all churches, in its real catholicity, and preserve it from dogmatical tests or formal observances. We wish to free that life, even from ourselves, and to set it forth to work in its own simplicity, with as little machinery as possible. We only bear witness to the truth as we have experienced it, without holding any one to the same grade of experience as ours. We only ask them to acknowledge the law of love as God's law ; and we form our Executive Committee of all those who testify that they know the Lord. We think, there is work to be done in promoting the moral unity of Christians, and in trying to save some whose condition is not reached by any and all the churches. We therefore form a basis for proclaiming the everlasting Gospel among men : without which, we could not work, nor even publish our Magazine.

There are men in the church, and ministers even,

who are not satisfied with their present religious state, and who have struggled, and are struggling, with their doubts and darkness, almost hopelessly. They are receiving no help from the popular form of Christianity. They go from church to church, or they remain in one place, and find no pasture. A few may be filled, fat and flourishing, but others in the church, like the lean kine of Egypt, eat up the fat kine, and are nothing bettered. It is useless to scold, to curse, fret, or exhort. There is a crying for bread, and only husks and stones are offered. The laws of spiritual growth are not unfolded. Few know any thing of the vast varieties and beauties of Christian progress. All have heard the names of conversion, justification by faith, and sanctification, and heaven. But they really understand not the philosophy of either.

How should they? Philosophy and Christianity have been set forth as opponents ; Christian life, as a mysterious wind "which bloweth where it listeth : " and to reason, was a useless labor, if not a profanation. And so, with texts from a small surface of Scripture, and plenty of cant and dogma, we see even the Church running over with unbelief, to say nothing of the vast majority who are outside, and none the worse for being so, unless there be more life within. It is time that philosophy and Christianity should be brought into a happy conjunction.

We must now tell the Church, that conversion is a good step for man to take ; that justification, or the taking away of the guilt of past sin, is a great thing for God to give a soul ; and that sanctification is a powerful blessing, cleansing the soul from the pollution of sin ; and that there are states beyond, better than all

these, for these all pertain to the restoration of man as the first Adam. And the beyond-things are the growth of the new man, the birth of Christ in the heart—his growth, the death of self, the life of God even through the Christ crucifixion, death, and resurrection ! And that each of these great series is followed, by a night and morning beyond—never going back to the old, but always onward to the perfect rest. The evening and the morning are the first day ; and the evening and the morning are the second day, and thus onward.

There are thousands in the Church, who only know of conversion. Well, bless God that they know that. And they are always looking *back* at it. There are hundreds who know justifying grace. Thank the Lord for them. They are looking *back* to the time their sins were pardoned. There are tens who have felt sanctifying power, and most of these (not all) are looking back to that state, and they remember it so well, that they are now *self*-sanctified, and in just the state to make every body uncomfortable about them. We will, however, bless God for them, though we must own to a hesitancy of spirit. And there is, here and there, one who is born again, born of God, that has somehow got the sweetness of heaven on earth—the honey in the carcass of the lion. Blessed be God for these. To this state all are to be called.

And how? Why, we are to tell the people that God is the living God, and that He can speak now to the heart, as certainly as He spake to the prophets. The word of God is living. To confine revelation to the prophets and apostles, is an act of unbelief, if not of superstition. Hear what the Lord saith :

“ Among them that are born of woman, there hath not arisen a greater prophet than John; nevertheless, he that is least in the kingdom of God is greater than he.”

Thus, if we credit the Gospel word, all we have to do to perceive God more clearly than John, is to go into the kingdom of God, *only a little way*. That kingdom is within. We need to get within ourselves only to find God.

Of course, I need not say to the instructed, that the exterior revelation is repeated *in* us. It is not external, as it was with the prophets. Our word can not belong to the sacred canon. Because that has grown in external form, and can not be ever again in that way. We are not Jews. We are not under the law. We are not in Palestine. An external revelation is forever impossible again, in the proper sense of inspiration. For the Bible commences with creation, and ends with the glorified God. Nothing can be just that again, in external form.

You might as well have an oak grow itself over again. When the tree has begun to grow, that seed from which it sprung can never sprout again. It has forever given out its first life-power. So with revelation as a sacred canon. It has completed itself. There can be no higher thing before men than God the glorified. Therefore, there can be no more additions to the external revelation. But as the living oak may grow on, and add to itself, so can God grow within us a correspondent reality of the outward letter, and add us to the word. The word may not be written on tables of stone again, but on the fleshly tables of the heart it may be written, for evermore. And the within revelation will be greater to us than the outward was

to the Jews. "If I go not away," said Christ in the flesh to the apostles, "the Comforter will not come unto you ; but if I go away, I will send the Comforter, and he shall abide with you forever—even the SPIRIT OF TRUTH—and he shall guide you into all truth."

Jesus, who breathed upon his disciples, and said, "Receive ye the Holy Ghost," breathes to-day on all receptive hearts. The Holy Spirit is now even more abundantly given than ever, and "greater light is breaking from the Divine Word." But the Churches, in placing the letter of the word before the life of the soul, have reversed the Divine order ; and such is their naturalism, that very little Divine power can really come upon them. It is of the mercy of God that it is so, for if He were to let the Spirit come into their naturalistic ideas, it would break the vessel itself. The instances of religious insanity would be greatly multiplied. So the Churches do well for themselves to proceed in moderate order ; and the Lord proceeds by tender and slow degrees. This is the way of Providence. We have, therefore, no war with Churches as they are ; but there are souls within and without that see and feel their defects, and thirst for a spiritual life, independently of forms—a free life, so free that it may organize its own form. The voice in many hearts is crying for the bread and water of life. One who is now a preacher, and has been for years, writes to me, thus :

"My mind caught at THE LIVING WAY, as a thirsty traveler pants for living water. My soul turns away from empty ordinances and dead forms. I must be an infidel, if I am forced to accept as the religion of Christ, this denominationalism."

When this is in the minister's heart, what is there

among the people? They ask the way to find "the great unknown." We strive to point to "THE LIVING WAY" of revelation. God must reveal himself to the heart; and He will, when our self-life is so destroyed that he can do so without our profaning or perverting the holy things He gives us. He whom Paul preached to the Athenians, as their "unknown God," was Jesus Christ—"God manifest in the flesh"—who stood there within the apostle, and who stands now within all hearts, and is knocking at the door ready to come in and take our infirmities in His strong hands, and to give us of His pure humanity, of His peace, and of His eternal glory.

HENRY WARD BEECHER uttered the following severe, but probably just judgment, in a sermon published in *The Independent*, of October 8th, 1863. Let every Christian examine himself in relation to this subject; and, to do it thoroughly, he should, also, read the 13th chapter of 1 Corinthians, and John xiv : 34, 35:

"I can move the world to a common hatred a thousand times, where I could move it to a common love once. Let me but send forth the silver trumpet to convoke, to-day, the Christian Churches to walk in one common band for love, and my cohort would be small; but let me sound the tocsin that rouses up the fierce passions and hatred, and I would have all the Churches united. We hate together; we love separately."

WE are carried, by the force of natural things, to the cold and dark grave: who, then, that is thoughtful, can exult in only nature?

WHAT noble mind can choose the world, however fair and grand, where the truth is bought and sold?

NOTICES OF THE PRESS.—The Editor is much gratified to see the liberal treatment which "THE LIVING WAY" has received at the hands of the press, both religious and secular. Not one, if I except the *Pacific Churchman*, has failed to be appreciative in some degree. I take this occasion to thank the *Alta California*, *Morning Call*, *Pacific*, *California Christian Advocate*, *San José Mercury*, *Stockton Independent*, the *Bulletin*, the *San José Patriot*, the *Pioneer*, and the press generally, for its notices. I would enlarge the list by name, but the papers containing notices, as I have heard, have not all come to hand, and I could not secure copies. Will editors oblige me by sending their papers, when they notice "THE LIVING WAY."

The *Spare Hour*, edited by Rev. Mr. Sawtelle, thinks I will soon find a home in the New Jerusalem Church. I hope he speaks the real truth. It has been the purpose of my life to secure a home there, and I trust I am near it. I would gladly lay down my pen this moment, and take my place in that glorious "City of God." But brother Sawtelle uses the term in a specific sense, meaning the Swedenborgian Church. For his benefit, and those who think with him, I will relate an incident. Over thirteen years ago I wrote a few articles on prophetic interpretation. A month or two after they were published, I heard they were called Swedenborgian. I had, then, never read a line in Swedenborg, or in any Swedenborgian author on that subject, and my curiosity was excited. I took the articles to a well-informed Swedenborgian, and requested him to read them; and as I had no access to New Church books, I desired him to tell me if they were Swedenborgian doctrine. After a time I called for an answer. He said he did not wonder that persons who were ignorant of Swedenborg should think my articles Swedenborgian, but any one acquainted with his works would know I never had read them. The articles were not Swedenborgian; but, as a rational effort to interpret prophecy was so rare in the Old Church, I would be likely to be understood and appreciated only in the New Church.

I thought, then, there was too much real love for the word in the Old Church, as he called it, not to be ready to accept joyfully a rule of interpretation contained in the Scriptures themselves, but which had been so much overlooked as to appear novel, and which was only made clear to me by a real inward

experience. I have, since, been made aware how little real faith in the word there is in the Church, and that the understandings of men come slowly to the Light of God. The remarks of my friend were much more considerate than I thought at the time. I then made known what he said, with a merry laugh, at the expense of the would-be critics. But I have followed on as best I could, in the way of the Lord, since then. I perceive a harmony in all truth. That which Plato unfolded in his doctrine of Ideas, which Origen taught as the spiritual sense of the Word, which Swedenborg declares in his doctrine of Correspondence, and which is made known in experience by the writing of the Spirit on the "tables of the heart," bear a certain likeness and resemblance, most striking and gratifying to all sincere seekers after truth. There is a great difference, relatively, in degree of illumination in the above authors. Plato struggles with the truth, which Swedenborg masters with ease, who, besides adding to his metaphysics as an original thinker, adds also a sublime and certain faith. But even higher than either or all human teachers, I place the operations of the ever-living Spirit, in unfolding to our souls in experience the true life of the Word. There is a revelation of God within the soul, which is exactly that which comes to us written by his Spirit in the word. St. John calls this, the "anointing." Our Lord speaks of it as the Comforter and Spirit of Truth. And to all His people He says, "Unto you, it is given to know the mysteries of the kingdom of God." Whenever this light comes, it lifts out of sectarianism, out of all mere dogma, and into unity with all truth, and especially into love and good works.

N. B.—We will furnish the tract copy to subscribers, by the year, for \$2 in currency.

THE LIVING WAY.

"The Kingdom of God is within you."

Edited by S. D. SIMONDS.

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The Incarnation of God.

CHAPTER III.

THE TRINITY, INCIDENTALLY CONSIDERED.

I do not propose to consider the question of the Trinity, incidentally connected as it is with the Incarnation, to any great extent, but a few statements, which will simplify the subject, are here necessary.

First. There can not be any change in God. He is absolutely infinite and immutable—"without variable-ness, or shadow of turning." He can not increase, or decrease. All expressions in the Scriptures which imply change, or increase, must be either applied to some other being, or interpreted as mere appearances of the Divine to finite minds.

The Incarnation does not change God. It is simply, therefore, as I have shown in Chapter II, the glorification of the Lord, or that process by which the manhood of Christ became Divine, that constitutes the mighty unfolding of God to men. The change is alto-

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gether in the humanity—not that it ceases to be humanity, but is made Divine. In the progress of this work, the human personality is necessarily distinct from the essential Divine personality. Thus when Jesus was baptized, the Father owns Him from heaven, saying, “This is my beloved Son, in whom I am well pleased.” (Matt. iii : 17.) The same language is used at the transfiguration of Christ, (Matt. xvii : 5) with the injunction added : “HEAR YE HIM.”

We also read that He spent “all night in prayer.” That distinction of natures in one person—the one Divine, and the other human—which theologians have formed, and which is, like a mathematical line, “without breadth or thickness,” does not avail here to escape from difficulty. It is the whole person that prays: the understanding and the will are both exercised. Hence it is one god praying to another god, which is simply heathenish ; or it is the distinct Divine-human person praying to the Father ; or it must be the prayer of a mere man. This latter supposition is quickly dismissed by the testimony of Scriptures, heretofore adduced, and by the universal Christian consciousness. There is no Christian fellowship where Christ is not loved more than a mere man. I speak not this dogmatically, but as a universal, historical fact. As the first position is polytheistic, and the third is disproved, that which affirms that it is the prayer of a Divine-human person in his unfolding, remains as the only one which is tenable.

At the tomb of Lazarus, Jesus prayed again, “Father, I thank Thee that Thou hast heard me, and I knew that Thou hearest me always ; but because of the people that stand by, I said it, that they may believe

that Thou hast sent me." (John xi : 41, 42.) And He also taught His disciples to pray, saying, "Our Father who art in Heaven," etc. In each of these instances, a personal distinction is apparent. But we can not project the idea of persons into eternal reality without destroying in our minds the idea of the Divine Unity, or without considering Christ less than God. Both these positions are directly contrary to the teaching of the Word. For it is plainly said, "The Lord our God is one Lord." (Deut. vi : 4, and Mark xii : 19.) And it is just as plainly declared that the "Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us." (John i : 1, 14.) The subject is considered by many inexplicable—"covered by the wings of the cherubim"—so that human thought can not penetrate the mystery. Under this plea of mystery, there are not a few who continue to assert a polytheistic absurdity of three real gods, according to all proper construction of language. But I am happy to believe their influence in the churches is becoming comparatively insignificant. The great danger is stolid indifference to the most momentous questions of Scriptural teaching and true religion. Hence the ministrations of many are studied efforts to avoid every thing but commonplace topics, and generalities of varied applications. No rational and accountable being should rest thus. Let us have the truth, cost what it may—not mere negations.

Some, to meet this demand, teach that God *finited* (?) Himself for purposes of redemption, appeared as a Divine man, and ultimately displayed His glory, as the one living and true God. This theory is powerfully stated and defended by Emanuel Swedenborg,

whose followers have condensed his teaching into the annexed Article of Faith : "God is One in Essence and in Person, in whom there is a distinct and essential Trinity, called in the Word the Father, Son, and Holy Spirit, and the Lord Jesus Christ is this God, and the only true object of worship."

If that be the same as what I state in the following, of which my readers can judge, then I have only to say, I am thankful for it ; for Swedenborg is an author of whom no Christian need be ashamed, and his followers are making some of the best statements in modern religious literature : but, as I did not derive my idea from that source, but from experience and the letter of the Scriptures, I will give my expression of it, following the order of language somewhat, that a definite agreement or disagreement may be seen at once.*

The Lord our God is one Lord, who is Jesus Christ, in whom there is a trinity, consisting of three natures. The essential Divine is called the Father, the Divine-human is called the Son, and the Divine-complex (proceeding from the Father and the Son, or through Him) is called the Holy Spirit. These three natures render the Divine operation most wonderfully manifest in distinct spheres, and present the appearance of three per-

*The sermon in which I first made the statement of three natures in God, illustrated by man's organization, was preached several times in 1852-5, and again in 1859, and perhaps in other years, on these words : "For there is one God and one Mediator between God and man ; the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (I Tim. ii : 5, 6.) In the earlier years of its delivery I remember preaching it at San Francisco, before Rev. I. Owen, who expressed much satisfaction with it ; and at Marysville, before Rev. M. C. Briggs ; and at Columbia, before Revs. N. Reasoner and L. Hamilton. I certainly, in those days, heard no question of its orthodoxy.

sons ; but there is, in fact and truth, but one person, as there can be, necessarily, but one eternal will, one infinite understanding, one almighty power and energy. As the three natures in man constitute but one person, though each nature is a distinct sphere of manifestation, so it is in God, who created man in His own "image and likeness." When we think of God from ourselves—which is the only rational method of thought—it becomes a necessity of the reason to consider that He has three natures in one person. It comes home to my mind, like a first truth or axiom in mathematics. In my article in the *Methodist Quarterly Review* for July, 1855, which has stood the utmost test of scrutiny, I proved that personalities, not properly persons, was the true teaching of Scripture, and that all the fullness of the Trinity was in Jesus Christ.

The ground or reason of these personifications is the three distinct natures in God, as may be seen by many literal passages of Scripture. I need only to refer to a few of them ; the reader's mind will suggest others. See Deut. vi : 4, and Mark xii : 19, already quoted, and Isa. xlv : 6, 8 : "Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts : I am the first, and I am the last ; and, beside me, there is no God. Is there a God beside me ? Yea, there is no God ; I know not any." "Thou shalt have no other gods before me." (Ex. xx : 3.) "And when they saw him [Jesus] they worshiped him ; but some doubted. And Jesus came and spake to them, saying : All power is given unto me in heaven and in earth. Go ye, therefore, and teach [disciple] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii : 17-19.) Here is absolute

unity and triple names, so used as to involve the three natures of God. If any one maintains these are real persons, each of which is God, he thinks, necessarily, three gods; which, if he deny with his lips, only proves that he is so far from being a Christian that he is not even a candid man. At least I found it utterly impossible, in my own case, to think of three persons in any proper sense of the term without thinking three gods. And, as the term person is never used in the original Scriptures, and as it entirely misleads the understanding, it is necessary for conscience, reason, and piety's sake, that we form a new statement of our theology.—My orthodox brethren, with whom I have so many Christian sympathies, "Am I, therefore, become your enemy, because I tell you the truth?"

Perhaps the term Nature is defective. But it is used in Scripture. (See Pet. i : 4.) When Paul would set out the whole man, he prayed that body, soul, and spirit might be preserved. (I Thess. v : 23.) And when Christ would declare the whole Divinity, specifically, he said, Father, Son, and Holy Spirit—answering to soul, body, and spirit in man. And is not this just the way we are to look at the Trinity, as embodied in Jesus Christ—the Father, the soul of that body, and the Holy Spirit, the omnipresent presentation of the power of these united natures?

Each nature in man has its system of operation thoroughly organized. It is certainly true of the body, or physical nature, and is also, probably, more wondrously true of the soul. Though it may appear a breath to the senses, it has, undoubtedly, its peculiar organism, and order, and powers. So, also, of the spirit. It is a real substance and form, full of varied operations

—so great, so wonderful, that the body is but an imperfect house for it. Thus, each nature in God is, undoubtedly, organized most wondrously. We can hardly think of the organic form of the Divine essence and most interior Divine nature, called the Father. It is represented as above all thought and expression, and utterly unknown and unknowable to the highest angels, except through mediums adapted to finite nature. The Divine-human is that exterior nature which is knowable, in some degree, to mortals, and its organic form is, in some degree, appreciable. This is the Jehovah, the Redeemer, the Christ. And the Spirit is His interior form (not the essence-form of which we have before spoken, but the form of truth in power—"the spirit of truth"). Now, what difficulty is there in conceiving of these natures united in one person? What contradiction or disagreement in saying, as Christ said, "My Father is greater than I," (John xiv : 28) and, "I and my Father are one?" (John x : 30.) For we can see that finite natures may be spoken of in just that way. Why not infinite natures? A man's soul is greater than his body, and yet they are in union. May not the Divine natures be, also, thus compared and united? If this be so vastly above our thought as to be unintelligible, it is, according to Sir William Hamilton's *Metaphysics* and Mr. Mansel's *Theology*, a rational obscurity—not an absurd contradiction of the laws of thought.

Again: every sincerely honest man acts from principles in his soul, or inner nature. When the manhood of Christ had become so Divine that He could enter on His ministry, His almost uniform testimony was that He did the works of the Father. Thus, in John xii :

49, 50 : "For I have not spoken of myself, but the Father which sent me : He gave me commandment what I should say, and what I should speak. . . . Whatsoever I speak, therefore, even as the Father said unto me, so I speak." "Believest thou not that I am in the Father, and the Father in me : the words that I speak unto you, I speak not of myself, but the Father that dwelleth in me ; He doeth the works." This was said before Christ was glorified, while the parable of the personalities was being spoken, when He Himself testified, "These things have I spoken unto you in proverbs, [margin, parables] but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father." (John xvi : 25.) "At that day, ye shall know that I am in my Father, and ye in me, and I in you." (John xiv : 20.) Christ reveals the Father, as the body in man reveals the soul.

The theory of three natures in one person simplifies the doctrine of the Incarnation, yet it may not be perceived in clear light, except by simple faith, or an acquaintance with science. Christ told Peter "that flesh and blood revealed it not to him, but my Father in Heaven." How far salvation will always depend on personal illuminations by the Spirit, I shall not stop to inquire, but all informed minds can discern rational statements and logical conclusions. The science of Physiology teaches that each animal and plant is but an aggregation of cells from the germ-cell. So is man. Such also was Christ, who was a growth from a Divine germ-cell—to carry on the analogy—whereby the aggregate became at last Divine, and one with the first, as he testifies to John, "I am

Alpha and Omega, the first and the last," etc. (Rev. i : 11, 17, 18.)

The coming in of this Divine nature was clearly recognized in the consciousness of Jesus. I believe the veriest slave that ever lived, without any instruction, knows himself a man. The brutes, even, have some peculiar knowledge of the quality of their lives. The dog knows he is a dog ; the horse knows he is a horse, or, at least, each knows his fellow : and shall Divine life itself come into the man Christ Jesus, as His own life, and He not be conscious of it ! He feels just the eternity of that life which flows into Him—has its instincts, its capacities, its knowledges. He receives all things from the Father. The consciousness of Christ is well expressed by St. Paul, in his Epistle to the Philippians ii : 5-11 :

“ Let this mind be in you, which was also in Christ Jesus : who, being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name : that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

This passage is most beautifully expounded by the universal fact that all intelligent life brings its own consciousness. Jesus Christ felt His inward form, and knew its nature ; and the question seems to have been then settled by Him to wear the fashion of a man, though it was in His power to show from His interior the face of God. He had the privilege to ascend, if He chose to do so ; but He chose to humble Himself as a man, and

His exaltation in the external became proportionally great. To say that it was the second *person* of the Trinity—equal in power and glory with the Father, from all eternity—that thus humbled Himself, and was exalted, is manifest absurdity. But the human person, into whose consciousness came the life and eternal form of God, had a liberty to ascend, or to do the work assigned to his manhood. He chose to give himself to that work of redemption that the Father-nature might dwell in him, and be manifest ultimately to the world. [It is useless to consider what might have been the result, if he had exercised his volition to ascend, because the Divine nature will not act against itself, and, by his obedience, he proved his divinity.] St. Paul sets out, in Hebrews, why the Incarnation became necessary. Quoting and commenting on Psalm xl : 6–8, he says :

“Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me : in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein ; which are offered by the law ; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.”—Heb. x : 5–10.

The Psalm is the Spirit's prophecy of Christ in the very condition spoken of previously in Philippians. He wrought out a body for the Father to work through. *The Trinity was formed for the salvation of the world.* Man had fallen so low, he was in such gross darkness, and in such horrible guilt, that the essential Divine could not reach him. It flowed over in clouds of apparent wrath. God's truth, where faintly shadowed by

the law, sounded like the trumpet of awful judgment. So the Lord could not come near to the fallen, except in mediation. There was no man to be a mediator, so He, therefore, united an external humanity to Himself. A body—a servant—said He, hast thou prepared Me. He did this by planting a new seed, and inhabiting him. He did not change in Himself, but He formed a man up to Himself, and brought forth His Divinity to view in him, and took His place also in him, as the soul in the body. Thus it “pleased the Father that in him should all fullness dwell.” He must, of course, abide in him, Himself. As Christ declared: “All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him. COME UNTO ME [therefore] ALL YE THAT LABOR AND ARE HEAVY-LADEN, AND I WILL GIVE YOU REST.” (Matt. xi : 27, 28.) God has made a mediator, for the purpose of reaching after men with hands that could touch their fallen souls, and through whom His own infinite mercy and omnipotent power might become effective in the redemption of the world.

AN OUTLOOK.—If God does not take care of His truth, we can not. All we can do is to witness for it. There we must leave it. The Master says, “Ye shall be hated of all men for my name’s sake.” It is a legacy of blessing which I do not understand, having never experienced it. I have seen a little of what that NAME is; and for that truth’s sake, those who love me have hated my testimony. Oh for the grace to turn the other cheek also!

Criticism of Spiritual Experiences.

It is of the highest importance that spiritual experiences should be subjected to a careful, critical examination. My attention has often been called to this question by the extravagance of ignorant and excitable people, by the cautions of the prudent, and by the intrinsic merits of the case. I am satisfied, that thousands who do not think they have any spiritual experience, are really in the way of salvation. Wheresoever there is a conscience formed according to the commandments, and evil is avoided because it is evil, and good is done for its own sake, there are the essential elements of life. There may be many doubts about Divine things, much uncertainty as to the state of the mind itself, and no intimations perceived of spiritual substance, yet the real struggle for a good, natural life, the true effort to be a good citizen, and to properly discharge the obligations of justice, honesty, industry, and humanity, will not fail of fixing within, the true seed of eternal life. No visions, or dreams, and no remarkable or novel sensations, are necessary. Wheresoever there is a proper natural life-work and the culture of the heart, understanding, and prayer, there, silently as the light hardens the wood, powerfully as the heat and moisture develop the seed, the Lord in His mercy is forming within, the spirit-man. Inward good from Him answering to outward doing of good by us, and inward spiritual truth from Him answering to our outward observance of natural laws. This is an orderly way in which eternal life may be developed in intelli-

gent beings. But it is not the only way. Depravity inheres in the human heart, and life is often perverted, and disorderly in the extreme; and the Lord in His infinite love has introduced a redemptive scheme, wherein superadded laws of grace take the place of our weaknesses, and work in us a restoration to moral life and true spirituality. This operating and restoring energy will be accompanied by various experiences—some of which will be regular and others irregular, some perfect and others partial—and all varying according to the diversity of operations of the creative spirit, and the different degrees of sensibility in the subject. And there may be imaginings, hypocrisies, illusions, and delusions to contend with, which may require the greatest judgment and insight to deal with, in order to prevent injury to ourselves and others, and dishonor to the truth.

The character and variety in spiritual things, will bear a certain analogy to the character and variety manifest in the natural world. As evening and morning make the day, and changing seasons make the year, and a varying scenery abounds in earth, and sky, and starry zones; and great varieties of minerals and plants, and animals are everywhere to be seen about us, so in the spiritual kingdom are analogous realities of all these varieties. A dull monotony is the last thing to be mentioned as having any part of spiritual or natural life.

Hence it may be necessary to classify spiritual as well as natural objects. All things spiritual belong, in a broad generalization, to heaven or hell. The things of heaven belong either to good and truth, or to love and faith. Nothing is heavenly but what may be ar-

ranged under these heads. The things of hell are known by equally comprehensive characteristics. They are evil and falsehood, or hatred and lies. By watching the aggregates of any life or experience, we come very certainly to see to what classification it belongs.

The great test, however, to be applied, is the Divine Word. Is the experience within us, just what is expressed in the letter of the Word? Do these two things harmonize? Is the voice of God in our hearts the same as that voice which spoke by the prophets? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness."—Isa. viii: 19-22.

I have no doubt but that there are now visions and revelations of the Lord which are real. It is said that "many other signs truly did Jesus, which are not written in this book," (John xx: 30) and again, "I have yet many things to say unto you, but ye can not bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into ALL truth." (xvi: 12, 13.) That Spirit is guiding men into many truths of science, and leading to inventions which lighten toil and improve the condition of the race, and which were all unknown in the Apostles' days. And experiences of Christian life may be as high or higher now than

Paul's was, and as sweet or sweeter than was John's. That is at least the logic of the subject, and I will not prevaricate. God is His own guarantee of the promise given, which reads stronger than my logic : " Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go to the Father." (John xiv : 12.) These greater works are undoubtedly in the moral things accomplished in the believer. Christ added His own divinely begotten humanity to the Father. Since He was glorified, it becomes possible for us to unite our fallen and depraved humanity to Him, and to be glorified with Him. This is probably the greater work; and the same works which Christ did are repeated over in us. Our dead souls are raised, our blind spirits do see, and our deaf ears are opened. Or, as it is expressed by the prophet : " This is the covenant that I will make with the house of Israel : after those days, saith the Lord, I will put my law in their inward parts and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor and every man his brother, saying, Know ye the Lord, for they shall all know me, saith the Lord." (Jer. xxxi : 33, 34.) We are then to expect revelations of the Lord to men. As it is said in Joel, " It shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." (Acts ii : 17.)

Now it may happen that some men like the Davenport Brothers may claim to have remarkable spiritual assistance in untying knots, waving of hands, play-

ing of instruments, etc. I will not call it humbug, but will test the phenomena by the infallible rules. The phenomena which are truly spiritual, are a universal gift of God in the latter days. "Upon ALL my servants and upon ALL my handmaids will I pour out of my spirit, and they shall prophesy [pray?]." So that which is partial is not of God. The Davenports do not claim the general gift which characterizes all true spirituality.

It is of no possible use to any one. Allow that the spirits do play the violin: Ole Bull or Madame Urso will play it better, and give us some rational enjoyment, while the spirits make exceedingly poor music, and only excite wonder. What if the hands do wave about in the dim-lighted hall: I can wave my hand in daylight. I can not perceive the least good in all these performances. There is nothing so useless in all the kingdom of nature even. A bird's feather, the down of the thistle, a mosquito's bill, the tiny lichen—nay, I can think of nothing so small under the sun, which has not more use than all this mountebank show of the Davenport Brothers. Allowing that they really do get tied and untied by spirits, I confess that the spirits are in very poor business—too low for respectable society. And if such is immortality, it looks thinner, weaker, and more worthless than decent common life in this world. And certainly spiritual realities ought to be more useful than any natural things. And if they are not, we may set them down as base coins.

How different was the phenomenon of the "Spirit Hand" described in our first number. That sent repose into the soul of the child, and has filled life with hallowed convictions of the presence of Divine Provi-

dence ; and its teaching was just that which had been expressed in the Scriptures, where the laws of the spiritual world have been laid open to all men on the same common conditions. "Whosoever will do his will shall know of the doctrine, whether it be of God or of men," or, "Ask and it shall be given," etc.

By the test of the Divine Word we see what kind of spirituality is desirable. It is very clearly manifest that we are all living now in some quality of spirituality. It is either good or bad, just as we feel and know ourselves to be, or it is of a mixed character. As we have already said, that is the best which flows down in the sweet offices of a good life. There is an interior communion, also, which is expressed by the letter of the Word. It is then that the mind appropriates properly the forces infused by angelic presences. But when our life is disorderly, and the communion within is not described in the Word, there may be indeed the crack and snap of spiritual forces about us—such a spirit as Jesus rebuked. See Mark i : 23–26. As a pile of alternate pieces of glass and iron will exhibit, under the action of an electrical battery, frequent sparks, so a character of great extremes will display the action of spiritual forces ; while an even character, like a good conductor, will carry the fires of heaven all unperceived.

It is evident to me that the mind, which is a spiritual substance, is built up from the spiritual world, as the body is from the material world. All that there is or can be appropriated by the mind from the spiritual world, is good and proper ; but any thing from that world which occupies the mind, but which it does not appropriate, is dangerous. To illustrate : The body

needs daily food and care. If its nourishment be wholesome it appropriates it, but if it be unwholesome, or poisonous, the body can not appropriate it. It occupies the system, but does not become a part of it. The alcohol remains alcohol, and does its share of harm, as it is not incorporated into the body. So it is with the presence of spiritual forces about us. The Lord is giving our souls daily bread from heaven ; He is building up in us the power of love and truth. Now, if we receive spiritual things into our minds which occupy us, and remain without being incorporated into our will and understanding, they do us harm. They weaken the spiritual organism, as poison does the natural. And the language of the prophet describes the effect on the spirit as analogous to drunkenness, "Stay yourselves and wonder ; cry ye out and cry : they are drunken, but not with wine ; they stagger, but not with strong drink." (Isa. xxix : 9.)

There are other particulars which might be given, but they are for the present necessarily deferred. I will close this article by an extract from Rev. James Freeman Clarke, taken from the *Christian Leader* :

"I have myself known, personally or by credible testimony, of at least half a dozen instances of persons, who, after having allowed themselves to become spiritual mediums, seem at last to have been taken possession of by a low and unclean order of spirits. And the best way of rescuing them when they were too far gone to help themselves, was, to have some other person possessing greater spiritual force to do what Jesus did : namely, *order the spirit to go away*. I believe that, in certain places and periods, the nervous condition of men is such that the lower order of ghosts may get a control over them, and that when Jesus came it was just such a time and place as this."

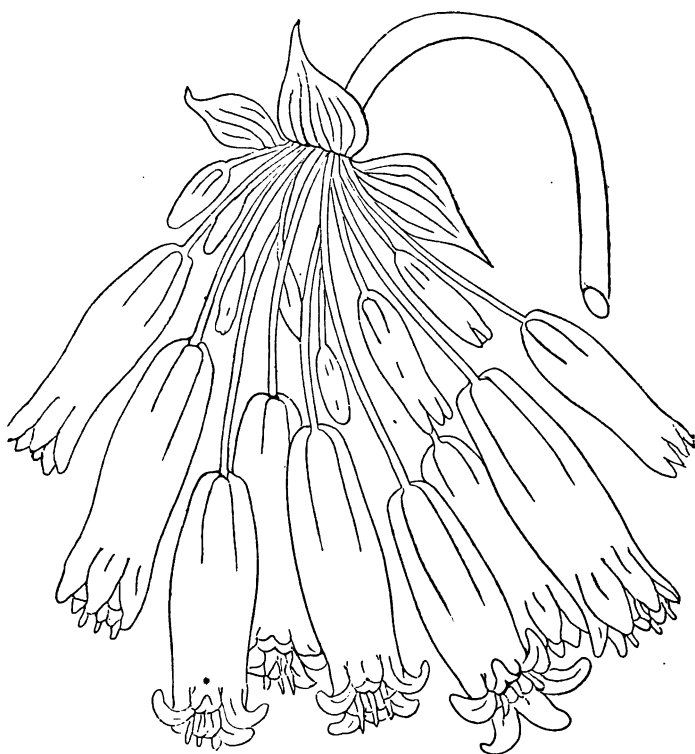
Scriptural Sabbath School Lessons. .

WITH NOTES AND SKETCHES OF THE PACIFIC FLORA.

By DR. A. KELLOGG.

Question.—Who is the Creator of all things?

Answer.—"In the beginning God created the heavens and the earth."—Gen. i : 1.



VEGETABLE FIRE-CRACKERS—(*Brodiaea Coccinea*—Gray.)

The above sketch is a new and exceedingly brilliant bulbous plant of California, now for the first time illus-

trated. The figure is from our painting laid before the California Academy of Sciences, in 1864, at the time of its first collection by Professor Bolander.

The neat, naked stem is three to five feet high, with long, grass-like, radical leaves; the gracefully drooping umbel consists of about a dozen or more flowers arrayed in royal purple throughout, or scarlet with a yellow or greenish-yellow border.

The *Vegetable Fire-crackers*—so named from the resemblance a pendent cluster of these blossoms bears to a bunch of Chinese crackers—belongs to the LILY FAMILY; and to those who have seen it, none can be more desirable for culture. It is worthy of remark that it retains its beauty until quite dried up. Our Lord commands us to “consider the lilies, how they grow;” and a thousand reasons throng upon us why the Creator of all things would have us observe and study His works.

Question.—Did God make the sun, moon, and stars?

Answer.—“He made the sun to rule the day, and the moon to shine by night. He made the stars also.”—Gen. i : 6.

Whitney's Primrose is a new and beautiful California annual, named in honor of Professor J. D. Whitney, of the California State Geological Survey. It is the largest and most splendid of all the *Godetias*. The flowers are mostly pink-purple or crimson, spotted in the centre of each flower-leaf; they are clustered toward the top of the stem and branches; some are fully a third larger than the figure, (see next page) and will be much sought after when better known. The plant grows from one to two feet high, simple sceptre or wand-shaped; and sometimes much branching above,

WHITNEY'S PRIMROSE—(*Euthera Whitneyi*—Gray.)

and even at the base, in rich, cultivated, and moist ground.

The Psalmist says, "Thy rod (*i. e.*, *sceptre*, as it is in the original) and thy staff, they comfort me," in allusion to the power and support of Divine truth. Royal purple is the color of kingly robes, and like their ceremonies, were also significant, *viz.*: that they should rule from goodness of heart, by judgment.

THINGS which are often contradictory to the mere dogmatist, appear, to love, only in different planes of thought, beautifully harmonious.

Dying in the Lord.

We read in Revelation xiv : 13 : "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : yea, saith the Spirit, that they may rest from their labors ; and their works do follow them." This language, as interpreted by the natural intellect, gives the idea of the blessedness of the "righteous when he dies." But if one looks at the connection in which the text is found, and notes that it follows the time in which the angel, having the everlasting Gospel to "preach unto every nation, tongue, and people, flies in the midst of heaven," he will not feel entirely satisfied with the idea. For he will say, was it not always so that the righteous were saved? and how is it that their "works do follow them?"

But several years ago I became acquainted with those who knew the death spoken of as an experimental verity. The text was then immediately luminous and beautiful—worthy of its highly wrought imagery and scenic power ; and in harmony with the expressions of the Lord in the Gospel : "He that loseth his life for my sake, the same shall find it," etc. (Matt. x : 39.) The death of our *own will* is the *real* death. And it is often as terrible, or even more so, than the death of the body ; and the rest and works which follow are delightful. (Matt. xi : 28.) I may give, hereafter, some of these experiences. At present I take from the New Church *Independent*, an illustration from John Woolman, a minister in the Society of Friends,

recorded in his journal for August 26, 1772, in the following words :

"In a time of sickness with the pleurisy, a little upward of two years and a half ago, I was brought so near the gates of death, that I forgot my name. Being then desirous of knowing who I was, I saw a mass of matter of a dull, gloomy color, between the south and the east ; and was informed, that this mass was human beings in as great misery as they could be, and live ; and that I was mixed in with them, and that henceforth I might not consider myself as a distinct or separate being. In this state I remained several hours. I then heard a soft and melodious voice, more pure and harmonious than any I had heard before. I believed it was the voice of an angel, who spake to the other angels, and the words were these, 'John Woolman is dead.' I soon remembered that I was John Woolman ; and being assured that I was alive in the body, I greatly wondered what that heavenly voice could mean. I believed beyond doubting that it was the voice of a holy angel ; but as yet it was a mystery to me.

"I was then carried in spirit to the mines, where poor, oppressed people were digging rich treasures for those called Christians ; and I heard them blaspheme the name of Christ, at which I was grieved, for his name to me was precious.

"Then I was informed, that these heathen were told that those who oppressed them were the followers of Christ ; and they said among themselves, if Christ directed them to use us in this sort, then Christ is a cruel tyrant.

"All this time the song of the angel remained a mystery ; and in the morning, my dear wife and some others coming to my bedside, I asked them if they knew who I was ; and they, telling me I was John Woolman, thought I was light-headed : for I told them not what the angel said, nor was I disposed to talk much to any one ; but was very desirous to get so deep that I might understand this mystery. As I lay still for a time, at length I felt Divine power prepare my mouth to speak ; and then I said, 'I am crucified with Christ, nevertheless I live ; yet not I, but Christ liveth in me.' * * * * Then the mystery was opened ; and I perceived there was joy in heaven over a sinner who had repented, and that the language (John Woolman is dead) meant no more than the death of my own will."

Ideals.

There are in all persons ideals of excellence which they rarely reach. Their thoughts of truth are beyond their powers of expression ; their ideal of duty beyond

their performance. Whenever the rare music is heard which most nearly reaches the ideal, how the enlivening sweetness runs through all the system, kindling delights in every mind. So, also, when viewing rare paintings, an admirable piece of statuary, a noble building, or a beautiful woman, what pleasurable emotions are experienced.

There are also ideals in the mind, beyond these: those, for instance, of heroic deeds, which win the applause of nations; those of truth, which, when we see embodied, fill the soul with noblest enthusiasm; those of holiness, which, when unfolded, bow the heart with a sense both delightful and awful; those of love, which, disclosed in Him whose infinite patience and meekness led Him, thorn-crowned, and sweating blood, and nailed to the cross, to cry, "Father, forgive them, they know not what they do," inspire eternal trust, and carry us into an ecstasy of repose in the Divine goodness. What man can be ignorant of or indifferent to these ideals, which, if he reflect a moment, demonstrate his spiritual nature, and prove his immortality? Does he treat them as fanciful? They are the very stuff his soul is made of. Does he call that nothing? Behold the breath of his mouth. It is but air. It comes and goes, yet while it lasts, what wealth it gives him in earth and sky! All he sees, hears, feels, owns, or enjoys in this world, is dependent on that breath. Dare he say that the breath of the Spirit may not open to him more excellent delights, more beautiful scenes, and sublimer joys!

"I am not darkly sinking to decay,
But, hour by hour, my soul's dissolving shroud
Melts off to radiance, as a silvery cloud.
I bless thee, O my God!"

Doing the Will of God.

I find on my table, the following inquiry :

"MR. EDITOR—Is it possible for any person to say, 'Thy will be done,' except his own will is first touched by the breath of God?"

No ; not heartily or really ; for Jesus, who did nothing unnecessarily, "breathed on his disciples," and said, "Receive ye the Holy Ghost." (John xx : 22.) There are thousands using those words of the Lord's Prayer, who strive to bring their wills into obedience. They will to obey God, perhaps, but they do not obey Him ; they will again, but again are disobedient. All this time they do not suspect but what their will is good enough. Yet right there is the difficulty. God's will is not in them. It is their will acting for God, and the action may be full of self, and conceit. All this must be broken down, for though like "Capernaum exalted to heaven," it is a state which brings "down to hell." How different it is when God's will is in us. It is then that His breath is on us, enlivening the soul. He breathes through us also, bringing the very fire of His love and regenerating power as a new, sweet, and pure life within. We can then say, heartily, "*Thy will be done,*" and we know it is done in our earth—[body] as it is in heaven. Sometimes the prayer is rendered, "Thy will be done *on* earth," instead of *in* earth, which is contrary to the text, and subverts the true idea. "The kingdom of God is within you."

THE position of THE LIVING WAY, is, the freedom of doctrinal statements, not their abnegation.

The True Manhood.

SERMON, BY REV. L. HAMILTON.

TEXT.—I Corinthians xvi : 13, "*Quit you like men.*"

The original of this text is one word—*andrizesthe*, be men, or play the man. We have no one word that just matches its meaning. No limit of sex is intended, but moral quality simply. It exacts the life that is most complete in human excellencies. It commands perfection.. The hearty effort to obey will therefore approximate perfection as nearly as the mistakes of judgment, and inherent frailties of him who makes the effort, will permit. Hence it gives us the subject of TRUE MANHOOD.

I thought to name my theme, The Coming Saint ; only the changes that are so perpetually rung nowadays on the coming man, the coming woman, the coming state, the coming politician, etc., begin to nauseate a little. I take Manhood as the better title. It means the best humanity. It includes more than saint, sage, or hero. In its fullness it is better than either. We will inquire to-day, What is the true manhood ?

Many a good man has made less of himself than he would have done but for a mistaken answer to this question. To have the best intentions in the world, and to be thoroughly in earnest, does not always produce the highest style of man. It does, in all ordinary cases, produce the good man, even though the beauty of his life be marred with many errors ; for God has made the essential duties and virtues so plain, that the man who thoroughly means to do right, in most matters, will not go far aside from the best way. But good intentions need instruction. It would be idle to pretend that questions of duty are never perplexing. Do I address a man or woman to-day who has never hesitated which way to take, from doubt of what was right, in some matter of most serious moral interest ? Only indifference to the right, can escape all embarrassment of this kind. But the case is still worse when honest error has risen above all doubt ; when its convictions have become so firm that it never raises a question of their obligation. Then the more earnest a man is, the more mischief he does. Conscience takes the side of error, and

indorses cruelty. Good intentions do the same deeds as crime. Torture and murder take out license for their work in the name of justice, and even of love. The moral confusion becomes terrible. The consequences are less striking, but to a thoughtful mind not less mournful where such error touches the formation of individual character. The honest soul wants to become his best, as well as do his best, but he has chosen a false ideal. He has set some bad model before him. His aim becomes, not manhood, but some few characteristics—the traits or peculiarities of a business, or profession, or sect—the outgrowth of some partial idea or narrow enthusiasm. Single virtues are overmagnified. The efforts are wasted on good qualities, pushed into excrescences. Symmetry is sacrificed to singularity. Energy mistakes fuss for effectiveness. Dignity starches itself into conspicuous awkwardness. The effort to be brave ends in the braggart. The ambition of scholarship dries the man into the bookworm. Purity paints itself a little too white, and gets the color of the prude. Trying to be meek, succeeds in being mean. Sanctimoniousness mistakes itself for saintliness. Self-mortification overdoes itself, and cripples the powers of Nature. And humility grows proud of its attainments when it has thoroughly turned itself into a nobody. Men mean well in all this. They are full of good intentions; but the result hardly saves the credit of their motive. We want to shape a broader idea of manhood. I was about to say that we need to recover the *lost* idea of what humanity should be; but I recollect that no great number of men can be accredited with having had it to lose. The masses never have had it. I most fully believe that it finds its perfect embodiment in the Divine Teacher of eighteen hundred years ago; and perhaps its highest illustration, aside from His own person, in the lives of the chosen men who were sent forth by Him to preach His Word, and inspired by His Spirit. But I doubt whether even those apostles saw the full glory of His character, as it is yet to shine on men. Indeed, they about the same as tell us that they did not. Their age was too dark; the light was too new; their experience too immature; their prejudices of education too fixed. Inspiration itself plainly did not obliterate all these influences: they were clouds on the Master's glory. I believe that the greatest interpreters of Jesus are yet to come. They will have all the light of the past, all that inspiration and experience have left the world, and an eye far less blurred by false preconceptions—scanning Divine truth under a far broader light of knowledge. Whether this be so or not, we know very well that the manhood which Jesus taught and exemplified, has been hidden or distorted by the misinterpretations and additions of mistaken teachers. It is not to be found in the saint of Rome; as little in the pietist of Protestantism. Neither has ever made *Christian* synony-

mous with *man*. We shall do better to go back to the original and look at Him just as He was, and take His words just as they mean. We must have a broader character, more genial, more human, and so more Divine. We must have the idea of such a humanity, and give it to the people, or we shall go on wasting our self-cultivation on misshapen ideals—nursing excrescences, and showing them for graces.

Froude, the Englishman, complains that we have no safe examples to follow. Modern life does not produce them, and history furnishes none that suit our case. When war was regarded as the natural state of society, and mothers bore children and fathers trained them for the sole purpose that they might break each other's heads, and sack each other's cities, Cæsar was a grand example. He gave an inspiration that was to the purpose. But he will hardly do now. There is a good deal of the old spirit left, and not a little of the old practice; but *theoretically* the chief end of man is no longer to break his brother's head and plunder his property. Hence that great example is hardly for our boys. As little can we follow the saint of the middle ages as our model, unless we are ready to depopulate the earth in one generation. It will probably never again be counted the acme of human perfection to go into a convent and meditate one's self into the grave. The modern Churchman comes a little nearer our want; but he is too apt to insist that the man shall be second to the Churchman. He sometimes forgets that the Church, like the Sabbath, was made for man, not man for the Church. The faithless no-Churchman is still more one-sided. He leaves humanity without its best motives. He chills our warmer life. He quenches our highest hopes, and robs our hearts of the great Father, laying us all as foundlings at the door of Chance or Fate, to perish alike, whether we are taken in or let alone by the Supreme Indifference that reigns over all things.

What must we conclude, then? Are there no safe examples for us? None in the past to whom we may point the young, without danger of misleading them? None in the present but would belittle or chill them? Is this most powerful influence in shaping the being of our children almost certain to misshape them more or less? Are history and human life so poor in true men? The Englishman may be a cynic; but we fear there is some ground for his complaint. There may be cases of distinguished merit here and there, single qualities thrown into brilliant relief, or characters that we call well-balanced; but the lesson of their virtues proves to be only partial as a general thing. For one reason or another, they leave the question, "What is the highest humanity toward which I should strive?" still unanswered. Above all, do we look in vain for any *class* or *body* of men, who, with the true idea of such a humanity distinctly before them, are unitedly struggling to realize it. The design of

the Church was to organize such a body ; but the Church, in her eagerness for contrast with the world, has failed to make piety a synonym for manliness. She has put her man in the vice of some sect to shape him, or insisted that he should pass through the crucible, and be remolded after the pattern of some enthusiast—a class that captivate by their earnestness and telling force, but too often cramp by their narrowness and lack of judgment. How easily can you tell a Methodist, a Baptist, an Episcopalian, or a Presbyterian. You know him by his denominational peculiarity, if he is a thorough-going devotee of his Church, as you know your friends by their gait or tone. Each bears the mark of his manufactory. Nothing was ever conceived for humanity, grander than the *design* of the Church. If there could only be an organized body, animated by the true ideal, with its wise means of cultivation, and its *esprit de corps*, to receive the young into its cherishing care, and point them ever toward the best they could hope to become, we should soon see humanity exemplified on a much higher plane of worth than now. The thought is ours. It is the gift of Jesus of Nazareth. May we not hope, by and by, to realize that thought? May we not hope to see a Church that will be an organized movement toward the highest manhood?

We need a better ideal of manhood than *success which does nobody any harm*. We are in a little danger of being satisfied with ourselves if we get on in the world by fair means—if we excel in our specialty, and get well paid for it. And yet we will all admit that the good lawyer ought to be a lawyer and something more ; the good preacher a preacher and something more ; the good scholar a scholar and something more ; the good blacksmith a blacksmith and something more. Every man should be more than his business. It is not enough that the lawyer gains his clients' causes most successfully, or that the preacher attracts the largest crowds, or that the scholar wins the first prize, or that the blacksmith shoes his customer's horse in the best manner, and sets his tire so as to make the stoutest wheel. We demand more of each. What is that more? If we analyze closely the demand which our own feelings make upon each, I think we shall find this answer : *a warm interest in his neighbor's good*. This is the *what more* we want in each. This makes the man. We instinctively exact it. It is more than to excel all our neighbors in our own special line of things. It is more than the lawyer, preacher, scholar, or blacksmith. Each must love his neighbor's welfare, or he is less than a man. Every one who loves God with all his heart, and his neighbor as himself, is a man *still*, even if he fails in business. Hence we think we have reached the answer at which we have been aiming : *the true manhood is a supreme interest in man*. It is love to humanity for humanity's sake. It rises above every meaner passion. It

subordinates every other interest. It will sacrifice humanity for nothing ; it will sacrifice all things for man. We put it firmly as *supreme*. If it is not supreme, it is less than the true manhood. No half-way ideal will answer. It will never make men, or key us up in life's work to "quit us like men." As a deep undercurrent of feeling, it must flow on steadily through all the little surface changes of our special plans and individual interests. It must be the very heart of our better life. Then throw off the politician, and that is left, better than the politician. Throw off the minister, and that is left, better than the minister. Throw off all business and all that business has accumulated around its most diligent devotee, and if this interest is left, the man remains, better than his business and his success. Strip one of all his accidents, and he is a man still, if this deep current of interest in his fellow-man flows on. This is nothing else than God's love realized in the heart of man. There is something of the calmness and the power of divinity in it.

Asking now for the essential elements of this supreme interest in Man, we shall place as first : Faith in God and the immortal life. Talk as we will about an interest in man now, and as we see him here, without reference to his responsibility to God, and the fact that he bears within him the power of an endless life, our talk will prove itself empty. Prove to me that there is no God, and I have at once lost my interest in you : I have lost respect for myself. I care little for either. I have lost interest in continued existence. I can not help it. It is the instinct of Nature, and as sure in its results as the power of gravitation. Man's worth hangs on his relation to God. The astronomer, Lalande, is reported to have made this miserable boast : "I have swept the whole concave of the heavens with my great telescope, and searched every depth of space, and I have made the discovery that there is no God." Oh, if he could prove the idiotic drivel of this blasphemy, I should reply that then there is less interest in all the galaxies of worlds, in whose glory he exults, than I had supposed to dwell in the dust which the cart-wheel stirs up from the dry street. I should know beforehand that if I could cross the chasm of space that isolates them, and search and see all that they contain, it would shrivel into a dead husk, as devoid of interest as the withered autumn leaves that I crush in my fingers. The whole would not be worth the trouble of crossing the street to see. The soul would be gone from the body, and the corpse would chill the touch. We should thank the kindness that should bury it out of our sight. Take away my faith in God, and I know not but that my dog has the advantage of me in capacities for the enjoyment of life. I may have a keener thrill of nerve, but he has probably a keener zest of his food, and at least is not tortured with a consciousness of his own insignificance, or made restless with longings to be something better

than he ever can be. And if this body is the chrysalis of a life that will survive its decay, and my faith in God is not well founded, I have no security that the exaltation of the intelligence and sensibility of that life will not be but the way to the intensifying of my miseries. For if I should grow more evil, I could only expect to drink deeper from the cup of bitterness—that is the reward of evil doings; if I should grow more holy and sympathetic, it might be only to sharpen the pain with which I should contemplate the condition of the sinful and suffering. That God reigns is my only security of a blessed future. And why is it that Jesus of Nazareth has revolutionized the sentiment of the world which prevailed up to His time, that the natural state of man was one of war, and his highest calling to prey on the possessions and welfare of his fellow-men? It is because He, *first and only*, in full and clear conception, revealed God as Father, and brought life and immortality to light. Faith in God and the immortal life, was His gift. That caused the view of man and his work on earth to change front. And if I am not mistaken, when faith in Christ shall learn to grasp this truth in its simple greatness, and make as much of it as it has attempted to make of unintelligible dogmas forced upon the intellect, it will get a new life, and have an influence in shaping human character, that it has never yet wielded. And I can not refrain from adding, on this point, that it seems to me that all schemes of reform or progress, all attempts at radical change in the order or institutions of society, all efforts for human elevation in education or morals, all preaching, writing, and printing, with this object in view, if they loosen the hold of this mighty truth on the hearts of men—nay, if they do not press it closer, and fasten it in the soul as the very mainspring of progress, will prove little better than the “stuff that dreams are made of.” Their advocates will wake up to disappointment. They have attempted to build a world on fiction. The first requisite to a supreme interest in man, is faith in God and the immortal life.

The next, is faith in man's susceptibility of improvement—the assurance that he can be induced to attain that life. In other words, we must have *confidence in men*. This is vital. You can not feel the interest of a true man in men without it. The master must believe in the capacity of the apprentice, or he will dismiss him. The teacher must believe in the capacity of his pupil, or he will take no pains to teach him. The reformer must believe that men can be awakened to sympathy with his good measures, or his tongue will grow silent. The moment this confidence in susceptibility and capacity fails, interest in its object dies. We must thoroughly believe in the highest possibilities of men, or we will not care for them. And this faith must not be that they *might* be raised if the circumstances were different, but that they can be raised as they are. The Church will

send no missionaries to the heathen without this faith. The Christian will never utter an earnest prayer for his neighbor without it. I am not saying that there are no hopeless cases: I am only insisting, that as soon as we put men on that list we lose our interest in them. We stop trying to do any thing for them. "We are saved by hope." The difficulties are great—they demand the patience and the cheer of hope. Not seldom does it happen, that those who are readiest to vaunt the superiority of human nature, and resent the imputation of depravity, when the practical work for the improvement of men is taken in hand, are the first to turn scolds, and give up in despair. They praise humanity, and scorn men. It has ever been true that the great benefactors of mankind have been men of an all-enduring patience, broad sympathies, a boundless faith in men. The true manhood always bears this mark. We can not afford to despise our fellow-men. Just as soon as you see one soured against humanity or society, you will see him dwindling in soul and growing in selfishness. We wrong ourselves when we cast off our confidence in men.

But once possessing these essential elements of the true manhood—faith in God and confidence in men—then are we ready for whatsoever good work for humanity opportunity may offer, and our ability may compass.

NOTE TO THE READER.—The articles in this number will speak for themselves. And I would not say a word to the reader, only that I fear, from a habit of inattention, some might neglect the sermon. For their own sakes I wish all to read that sermon. The reason why, will be found in its excellent thought and vigorous style. I will take occasion here to intimate, that in the next number—for which I have in store some excellent matter—I shall consider the objections which may be urged against the theories of the leading articles of this publication, so far as may be necessary. The blessing of the Lord be upon you, reader. AMEN.

I AGAIN request the editors of papers to send me a single copy, when they notice THE LIVING WAY.

THE LIVING WAY.

"The Kingdom of God is within you."

Edited by S. D. SIMONDS.

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The Incarnation of God.

CHAPTER IV.

OBJECTIONS CONSIDERED.

The first objection which I will notice, is thus stated: "We should look upon the story of the miraculous conception of Jesus as we would upon a similar statement made by any young unmarried woman in Oakland or San Mateo. We might have every confidence in the integrity and purity of the person, but we should find it impossible to credit the story, or believe that a child had thus been brought into the world. Thus, if we bring the record down to our times, and test it by what we know of the reign of law, we should instinctively reject it. Laws have not changed. They were eighteen hundred or five thousand years ago just the same as they are to-day, and consequently we must set aside the narrative of the Gospels concerning Christ's birth as a myth of the dark ages, unworthy of credit in this day."

Entered according to Act of Congress, in the year 1870, by S. D. SIMONDS, in the Clerk's Office of the District Court of the District of California.

This objection is urged in various forms, but I put it in the language of my notes of a popular lecture delivered in this city a few months ago. I shall endeavor to treat the subject with the gravity due to it.

I agree in one principle assumed in the objection, and stated frequently in this publication: that the reign of law is a supreme criterion of judgment in discussions of this and all topics of Revelation. But I make a vastly different use of the principle than that of the objector. The surface-view is only embraced, and is unworthy the name of philosophy. The reign of law proves that there have been not simply one, but several creations on this planet. (See my articles in the January and February numbers, and the quotations from scientific men and the Bible account of creation.) Speak or think as you will of the narrowness of the Mosaic cosmogony, processes of creation are certainly clearly stated, and nowhere more briefly and comprehensively: and this is a fact of the utmost significance in this discussion. Creation has proceeded in discrete degrees from lower to higher forms, as in a complete musical scale, the notes of which never run into one another, but each is a step from the other.

We have seen this step marked by the scientific naturalists as the fixity of species. (See the quotation from Agassiz, page 25, and the remarks which follow, page 26, January number.)

There is a first creation of forms, and all subsequent manifestations of creative power fall steadily into these receptive forms. There has never been an exception to this rule noted. There was first created a grain or grains of wheat, or barley, or Indian corn; also, the first animals of each species; and all subsequent mani-

festations of energy have fallen into these receptive forms. All later productions are from the seed after its kind. Now, if I wish wheat, God's creative energy does not produce it save through the sowing of wheat in proper conditions. So in all cases, without exception. Here, then, we agree. When, in the Divine Wisdom, new species are needed, then creative power produces new forms. These new forms once produced, are filed in the universal category of natural law, and all productive energy falls into them in the same order.

Now, if any man tells me God will make a new grain of wheat for him without his energy falling into the receptive forms, I know he claims something more than a miracle,* which of itself demands extraordinary proof. But if a man tells me that a grain of wheat was at some time formed by an act of creation or a series of acts tending to just that result, I need no proof of it. I only need to know that the wheat is a distinct species of grass or grain, and in itself productive, and I know at once that it has been created at some time. So of herbs, fishes, birds, and beasts. I know that each species had a beginning—a specific creation—and that since that beginning all creating energy, as a general law, falls into those forms whenever the like is produced.

Now, let us apply these well-known principles to the question before us—the creation or production of a Divine man in the womb of the Virgin. Creation generally proceeds in that way. Here is a new type of humanity; and while a portion of the natural form of production is used, the Life Divine possesses our hu-

* I shall consider that question separately, and show the harmony of the miracles of the Bible with the principles of modern science, all in good time.

manity in an effulgence of power before unknown, and there is a record of that superhuman cause. A new type of humanity was required, and a new form is created. It is the universal order. We need no proof that creation must first produce a form before it can exist. It is a first truth of the reason, and no sane man can deny it. All things speak to reason and say, "It is God that made us, and not we ourselves."

There must have been created a *first* man and woman, a first plant of its kind and a first animal of its kind; and this law is the same to-day that it was thousands of years ago, and the same it will be thousands of years hence.

The only questions, then, to be settled, in order to demonstrate the truth of the Incarnation according to the principles of science and reason, are these :

1. Was the man Christ Jesus a new species?
2. Has his form been a receptacle of power for the production of a like character of divineness in the world, or is his species sterile like hybrids?

As to the first question, I have abundantly demonstrated the affirmative in these articles already; but as these are called "mere theory,"* I will ask: Are these words—"that holy thing that shall be born of thee shall be called the Son of God"—mere theory? Are they not demonstrated fact, on any just view of inspiration? And I will show the words fact before I finish this discussion, independently of any authority of inspiration. My faith is not pinned to theories. It stands on the immutable truth which can be demonstrated in the experience. Again, our Lord says: "I am that bread of life which cometh down from heaven.

* See *Pacific* for March 24th, in its notice of THE LIVING WAY.

My flesh is meat indeed, and my blood is drink indeed. . . . Except ye eat my flesh and drink my blood, ye have no life in you." (John vi : 48, 55.) Now, is that mere theory? Did His flesh come down from heaven? Has it life in itself? Is it meat indeed? Then it must be a new species of humanity! Is that mere theory? Why, what have Christians been doing for more than eighteen centuries? Commemorating the death of a mere natural man? They have eaten bread and drank wine sacramentally, when there was no Divine flesh and blood to commemorate! It was only mere human blood—nothing but corruption and death in all its natural order. Now, I know well that the mere material flesh and blood of Christ are never eaten; and I know just as well that He has flesh and blood of a finer mold and living quality. The blood is, indeed, the LIFE that fills His veins, which He presented once in natural form, but gives eternally in spiritual reality to the souls of men ready to perish, whereby is remission of sins. The life Divine purges out the low sensualism of the heart, and produces a new man. For this blood (life) is seed also—a Divine seed of immortality and endless glory in mortal bodies. "He that liveth and believeth on me shall never die." (John xi : 25.) Now, is all this mere theory? "A seed shall serve him, and it shall be counted to him for a generation." (Ps. xxii : 30.) "As many as received him, to them gave he power to become the sons of God, . . . which were born not of [natural] blood, nor of the will of the flesh, nor of the will of man, but of God." (John i : 12, 13.) "Whosoever believeth that Jesus is the Christ, is born of God." (1 John v : 1.) "He that loveth is born of God and knoweth

God, . . . for God is love" (iv : 7, 8); "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he can not sin because he is born of God" (iii : 9). Now the natural man is full of sin, and he that saith he is without it is "a liar," says John; but the Spirit-man may die in us because of sin, yet *he* can not sin. This brings to view again the double consciousness of Christians—the sense of sin and salvation from it—which the world does not understand, and which confuses even Christians in their states of temptation, but which is the inevitable logic of the whole Scripture statement. Now, are all these things mere theory? They all involve the question of the Divine humanity of Jesus, "who is the head over all things to his Church." And if we glance our eye over the passages quoted, and call to mind the whole teaching of Scripture and the testimonies of the Spirit in the hearts of believers, with what irresistible force does the doctrine of the Divine humanity come home to us, and how plain the distinct headship of Christ becomes. He is the second Adam. From the first Adam all receive a common nature; from the second Adam all receive the "free gift" of a spiritual seed destined by the Lord to grow up to everlasting blessedness. These are the two great species of humanity, the natural and spiritual men, and are really formed or forming in each, except those who profanely sell their birthright; and even they are not without the compassions of a loving Father-Saviour.

We have, then, the two great facts which prove Christ's birth superhuman. He is a distinct species, and His life is productive, coming forth in power wherever the Gospel is preached. But it is so very

difficult for those who have subordinated the idea of the Divine Unity to the idea of three real persons in the Godhead, to see any thing of Divine truth in clear light, that I must needs turn the discussion into another aspect, and for the sake of both negative Unitarians and positive Tritheists, unfold the theme still more particularly.

How can the objection stated at the opening of this article be answered, on the common hypothesis of the mere human nature of Christ? Was there any necessity for another mere man to be created? Would not the former do as well as another of the same kind? And if I see the prestidigitator wave his wand and blow with his breath, then show me the living flowers and fruits he has produced, I know it is a trick. He may elude my every sense, but can not impose on my reason; he may *persuade* and silence my mind, but he can not illuminate and satisfy my judgment. He only surrounds the soul with darkness, and leaves it to find its way out; and to find this way it instinctively feels for the light, and rejoices not till the light comes.

There are prestidigitators in theology as well as in material things; and the most artful are those who try to convince us that things of our world never had a beginning, and that because they are so to-day, (and laws *are* unchangeable) they were always so. Next to these are they who deny the reality of things, and would make us think we are only in an imaginary world. Into whatsoever darkness these may plunge us, or however inextricable the logic may appear, the reason can never be really satisfied with them. Perhaps it is enough to look straight at the heaps of stuff called logic, and say, *Prestidigitation*.

But in religion there are many who think there is no firm footing—no possibility of finding our way out of shams, conceits, pretensions, illusions, delusions, and persuasions—forgetting that the region of causes (the spiritual world) is as much the subject of knowledge, order, experiment, and variety as the natural world, and that its laws are uniform and harmonious throughout. This region of causes is right here and in us as much as the region of effects is around us, though the consciousness of it may not be with us at all times. Yet this consciousness does come into all, as occasion may require, and brings with it remarkable coincidences in all ages. Examine the records of the Christian consciousness among all people, and what a harmony of expression is found.* I do not allude to doctrines

* There are other phenomena of the spiritual consciousness aside from what I call in the text the Christian consciousness, following Neander in his "History of the Christian Church," who means by the term the same that John Wesley states in his doctrine of "the Witness of the Spirit," covering all that class of facts which all sound theologians agree as referring to the work of the Holy Spirit—the sense of sin, of pardon, of peace, of joy, of comfort, etc., etc., in the hearts of believers. The other phenomena alluded to are also most convincing and powerful, and are in some form universal, so that no people are without some kind of religion; and I put on record the following excellent statement of this great law of our being from Rev. Samuel Beswick's lecture, delivered in the New York Athenæum, and reported in the New York *Evening Post*, November 25, 1855. I refer the reader, also, for the facts of revelation, to Mr. Cushman's article in this number. Mr. Beswick says:

"One of the most extraordinary miracles performed by the Lord was that of casting out evil spirits. And there can not be furnished any intellectual argument so convincing as the phenomenal fact itself, that the spiritual world is as intimately connected with the natural world as the soul of man is with the body. Did the Lord ever cast out evil spirits in a personal sense?

formed by councils, synods, conferences, or associations. These are the work of the politicians of the Church—of men of intellectual power, but destitute sometimes of the religious life. Doctrines have also arisen in aid of consolidation, and often for purposes of power, and have therefore engendered innumerable strifes, wrangling, and bloodshed, to the great detriment of spiritual vitality. But turn to the expressions of devotion, prayer, and praise, and from the days of Abel to the end of revelation, there are but the varied notes of one song; and now throughout all Christendom there is one key-note to all expressions of expe-

If He did, then this unquestionable Gospel fact is a direct demonstration that man's spirit associates with the spirits of that world, as palpably and actually as his body associates with the bodies of men in this world; and that the only reason why this is not seen by every one, is caused by the plane of consciousness being in the body a lowest plane of being, according to a well-known law. But should that plane of consciousness be suspended or arrested in its descent through the soul to the body, then the phenomena will correspond to the degree of descent. The nearer that plane is formed to the soul, the more spiritual the phenomena will be. Should it be arrested in the brain, and the senses lulled to sleep by mesmeric power, then biological results, and even clairvoyance, will follow. Should the senses be lulled to sleep, and the plane of consciousness arrested at the same point, namely, in the brain, by disease or by natural means, then dreaming, somnambulism, and even trance, will follow. But should the plane of consciousness be arrested and formed in a still more interior degree of organic power, namely, in the organs of sense in the soul, then the spiritual world, with all the associations of the soul, would become objectively visible, and man would be seen to be at one and the same time an inhabitant of two worlds—of the spiritual world with his spirit, and of the natural world with his natural body. But should the senses of the spirit be opened to the spirit world, at the same time with the full activity of the bodily senses, then the phenomena and objects of both worlds will be seen, heard, and felt at the same time. The objects of the two worlds will be blended, and will appear as if present in one world only; because the two sights will be blended, and the objects of the spirit world will appear mixed up with the objects of the natural world."

rience among Catholics, Greeks, and Protestants of all denominations. Christ is the one supreme pattern, and His spirit is the type of all perfection. Is this uniformity in the Christian consciousness, in which Christ is felt to be the source of life and peace in millions of living and dying men and women, whose light breaks out the brighter as they enter the grave, of no account in philosophy, because it is not a material thing? Nay, rather does it not demonstrate the reality of the Incarnation and its power, the same as natural effects demonstrate the existence of natural things? The sense of sin is in all souls: deliverance from it is only preached with power and felt in the spirit of Jesus.

The Apostle of the Gentiles places this truth as philosophically as modern language can: "For what the law could not do in that it was weak through the flesh, God, sending his own son in the likeness of sinful flesh, condemned sin in the flesh, that the righteousness of God might be fulfilled in us who walk not after the flesh, but after the spirit" (Rom. viii : 3, 4, compared with 2 Cor. v : 21); "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. vi : 23); this "free gift" has come "upon all men unto justification of life." (Rom. v : 18.)

Now, how utterly ridiculous and absurd does it appear in the light of the principles and in the presented facts of the universal Christian consciousness, and the widespread and widening stream of Christianity, to hear one speak of its source as like that of a similar story of a maiden in modern life! All Nature rises up as an ambassador for God, and protests against it. She has

had her creations of tiny flowers, and beasts, and the old Adam, and she says, "Seeing me so great, will you not let God, the greater, reveal himself, and form the Spirit-man and the angel, and build a universal heaven for the people of earth?"

The next objection is in this question: How can Christ be said to be eternal, before Abraham and with the Church in the wilderness, if He really was born of the Virgin Mary?

I answer this question by directing attention to the difference between the *ideal* and the actual of any thing. The ideal, as a spiritual reality, is the same as the actual comes to be. So the *ideal* of Christ was an eternal reality with God. He "was with God, and was God." The Elders saw Him "as the God of Israel, under whose feet was, as it were, the paved work of a sapphire-stone and the body of heaven in its clearness." They saw God, and did eat and drink. (Ex. xxiv : 9-11.) So the disciples were with him after his resurrection for "forty days," and did eat and drink with him, and "worshiped him;" and when he was taken up they were continually in the temple praising and blessing God. (Luke xxiv : 50-53; Acts i : 3, and John xxi : 9-12.) He appeared as a man to Abraham, (Gen. xviii) who saw, therefore, His day, and was glad, for "the Word* was made flesh." Then the ideal and actual

* Swedenborg's statements on this profound theme may be read with profit. He says God was a man in "first principles from eternity, and He became a man in 'ultimates,' or last principles, in this world." He explains what he means by ultimates by saying the Lord's "Divinity in ultimates was His human principle, which He made Divine, even to the flesh and bones, which are ultimates. That He made the humanity Divine, even to the flesh and bones, appears from this circumstance, that He

were one. God and man were the same ; for man was brought up to the first principles of the Divine, and God descended to the lowest things of our manhood. So that the Scripture, which appears otherwise without significance—"the last shall be first, and the first last"—becomes in this interpretation all aglow with light. The Divine is human, and the human becomes Divine. And expressions otherwise tautological, as, "I am Alpha and Omega, the first and the last, the beginning and the ending, he that was dead and is alive for evermore," are the perfect fullness of truth and love.

Angelic Existence.

A SCRIPTURAL VIEW.

By C. D. CUSHMAN.

Effulgent in its light, Revelation gives certainty, desirability, beauty, and splendor to what is otherwise doubtful, disagreeable, deformed, and destitute of light. Belief in the existence of spiritual beings, in all periods of the world's history, has been entertained. The savage, civilized, and refined, not familiar with Revelation, have had obscure notions of the existence and mission of spirits, and have been, therefore, at times, fearfully apprehensive of danger at their supposed presence. Of the actual existence and invisible presence of spirits, or Angels, the SACRED WRITINGS abound both in statement and proof. Our innate but imperfect perceptions

left nothing in the sepulchre, and that He said to His disciples that He had flesh and bones, which a spirit has not." (Luke xxiv: 39, 40).—"Apocalypse Explained," No. 66.

and desires, in regard to angelic existence, are measurably satisfied by Revelation. It contains evidence of the existence of angels, gives information of their characteristics and employment, of our relation to them now, and what it will be hereafter. Yet, with all its light, how imperfect are our views. The subject, Angelic Existence, is vast, opening before the mind a wide range for thought and research: we do not propose to unfold all its glories, but to give an outline, leaving to the reader the pleasure of study and contemplation.

God made angels higher in condition than man. He maketh his angels spirits. (Psalm civ : 4.) Man, though inferior, was made but *little* lower than the angels. (Heb. ii : 7.) This inferiority evidently has reference to the body which God gave to man at creation. Whether we render the words "a little lower than," or "a little while inferior to the angels," (Heb. ii : 7) matters not: one rendering has reference to the fact, and the other to the period of its continuance. God gave to man an *animal* body, to angels a *spiritual*. There is an *animal* body, and there is a *spiritual* body. (1 Cor. xv : 44.) In the *resurrection* man is to be like—equal to—the angels of God in heaven (Luke xx : 27); and is to have a *spiritual* body. (1 Cor. xv : 44.) Hence the inevitable conclusion that angels have *spiritual bodies*. Angels are beings of substance and form; they have personality and identity, faculties and powers, strength, intellect, knowledge, wisdom, emotions, sight, speech, hearing, hands, feet, faces, expression, motion, sense of feeling, and other properties and qualities of a most exalted character. Of their Substance (spirit) we have already spoken.

That spirit is substance, we need not here offer proof : it is self-evident. The Form of angels is like the form of men. (Luke xxiv : 4 ; John xx : 12.) Mary saw at the sepulchre of the Lord two men, which John declares were angels. And two angels which appeared to Lot are described as two men. (Gen. xviii : 22, and xix : 1.) From these descriptions there is a resemblance between men and angels so great, we find no difficulty in reaching a conclusion that there is but slight difference between the angelic and the human form. Therefore when we read of the countenance, face, hands, feet, and other properties or qualities of angels, we perceive their superiority over men to consist chiefly in the superiority of spirit over matter, and can partially comprehend the meaning of the statement, "HE made man a little lower than the angels." (Psalm viii : 5.)

Gabriel appeared to Zacharias and Mary (Luke i : 19, 26) ; Michael contended with the devil over the body of Moses (Jude ix) ; and others are spoken of as a multitude, the company, and legions of angels : thus we have not only proof by implication, but by direct assertion of both Personality and Identity. Angels are Strong, (Rev. v : 2) yea, mighty (2 Thess. i : 7). Their employments are indicative of strength. As ministering spirits, or guardians, strength is necessarily one qualification for them to have. What marvelous strength the Angel of the Lord must have possessed, who smote to death in one night, in the Assyrian camp, one hundred and eighty-five thousand men. (2 Kings xix : 35.) Their Intellectual power is as great as their strength. The desire to look into the *mysteries* of redemption shows not only capacity, but the highest order of in-

telleet. (1 Pet. i : 12.) And with *such* a thirst for knowledge, accompanied by the superior facilities given them to obtain it, how far beyond our conceptions must be their acquisitions. Their Wisdom is in exact correspondence to their intelligence and knowledge, and enables them to discern clearly between good and bad. (2 Saml. xiv : 17, 20.) Emotional in their natures, their joys are augmented by additional knowledge. In heaven joy is perpetual, but it admits of increase. Grasping the mysteries of salvation, and looking upon sinners lost by disobedience, if they behold ONE repenting, how can there be aught but an increase of joy? Jesus said, "Joy shall be in heaven over one sinner that repenteth, MORE than over ninety-and-nine just persons who need no repentance." (Luke xv : 7, 10.)

Motion is essential to their missions. Jacob saw them ascend and descend on the ladder which reached to heaven. The Angel of the Lord came to the shepherds at Bethlehem, and went away again into heaven. (Luke ii : 9, 15.) John saw them about the throne in heaven : one ascended ; another, a, mighty angel, descended ; one flew in the midst of heaven ; others moved in various directions, executing the will of Jehovah. (Rev. vii : 2, 11 ; x : 1 ; xiv : 6, 8, 9, 15, 17, 18.) What revelations of angelic beauty, power, love, and devotion John beheld ! Angelic Sight, how strong, how glorious, how eternal it is ! Do they not ALWAYS behold their Father's face in heaven? (Matt. xviii : 10.)

Can angels speak, and can human ears hear their words? Let Moses, Cornelius, Peter, John, and other Bible witnesses testify. Hark ! What do we hear? It is the still hour of night. We are upon the plains of Bethlehem. What is it that startles the shepherds?

Why are they sore afraid? Behold! How glorious is the light shining around them. Listen! What voice is it we hear? Who has come so suddenly upon them? It is the Angel of Jesus. What melody is in his words: "Fear not; for behold, I BRING you good TIDINGS of great JOY, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ, the Lord." What? The angel talking to them about things taking place on earth! Wonderful! But hark! There are other voices! Look! See what multitudes of the heavenly host appear with Gabriel! What is the melody which falls upon our ears? Angels are praising God. Harmony, beauty, melody, prophecy, hope, and glory are combined in the song, "Glory to God in the highest, and on earth peace, good will toward men." (Luke ii : 8, etc.) Let us follow these shepherds to the city of Bethlehem. There we have confirmation of the fact that they were not deceived, and on their return we hear earth's response to heaven, as they glorify and praise God for the things HEARD and SEEN, as it was TOLD unto them BY ANGELS.

But do angels hear? Did not Zacharias, and Mary ask Gabriel questions? And were not their questions answered? Gabriel's appearance, both to Zacharias and Mary, was not in dreams, but real. He stood beside the altar when he appeared to Zacharias, declaring who he was, what he was, and the object of his appearing. (Luke i : 11.) And Mary saw him. There is not an intimation of a dream, but it was an actual manifestation; and reference to the history must satisfy us that the angel both SPAKE unto Mary and HEARD what she said in reply. (Luke i : 26.)

Is it not evident from what has been said, that the

human eye can see angels, and the human ear hear them?

Can we touch them, and have they a sense of feeling? Peter is asleep in prison, between two soldiers, bound with chains, and the keepers stand before the door keeping the prison. Suddenly he awakes. An angel has come, a light shines in the prison, and smiting Peter on the side, he raises him up, saying, Arise up quickly. Now if Peter felt the touch of the angel, can there be much doubt about the angel's having felt Peter? (Acts xii : 7.) Have angels power over matter? Let the stone, as it rolls away from the sepulchre, answer! (Matt. xxviii : 2.) Let the troubled waters of Bethesda's pool reply! (John v : 2, 4.) Let the falling chains announce! Let the prison doors, as they open before Peter, declare! (Acts xii : 7.) Are angels interested in us? Are they not *all* ministering spirits sent forth to minister unto those who shall be heirs of salvation? (Heb. i : 14.) And in their hands shall they not bear us up, lest at any time we dash our feet against a stone? (Psalms xci : 11-12.) Angelic Beauty, Glory of expression and countenance, is of the highest order. Our conceptions are found in the eloquent words of the Revelator, "I saw a mighty angel come down from heaven, clothed with a cloud; and a rainbow upon his head, and his face as it were the sun, and his feet as pillars of fire." (Rev. x : 1.) "And I saw another come down from heaven, having great power, and the earth was lightened with his glory." And in the closing up of John's vision, he tells us, "I, John, saw these things and heard them; and when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things;

then he said unto me, See thou do it not." (Rev. xxii: 8-9.) In this *act* of John we have the loftiest conception of angelic form and beauty. John had seen JESUS in the midst of the throne, in all the beauty, splendor, and glory of the Lord, God Omnipotent, "clothed with a garment down to the foot, and girt about with a golden girdle; his head and hairs white like wool, as white as snow; and his eyes as a flame of fire; and his feet like unto fine brass as if they burned in a furnace; and his voice was as the sound of many waters; and out of his mouth went a sharp two-edged sword, and his countenance as the sun shining in his strength." (Rev. i: 13-16.) So overpowering was the sight that John fell at His feet as dead. He afterward saw the Light of the new Jerusalem, which was the glory of God and the Lamb. This light was like unto a precious stone, even like a jasper, clear as crystal. All that John had seen was beautiful and glorious. And now, at the closing scene, we behold him falling down to worship the angel. Elsewhere John has told us: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him." Yes, like Him; like angels. So glorious to John was the angel, so like the appearance of Him who was on the Throne, that for a moment he was overpowered and fell down to worship the angel. Angels are like Him, like Him who was, and is, and is to come—the Alpha, the Omega, the Almighty. Like Him in beauty and glory, but *not* equal to Him. Already, in listening to the song of angels at the plains of Bethlehem, we have formed an

idea of the loftiness of their devotions; but before concluding our contemplations of angels, let us accompany John to Patmos, and lend a listening ear to the melodies of the spiritual world :

“I beheld, and lo! a great multitude . . . of all nations . . . stood before the throne and before the Lamb, . . . and cried with a loud voice, saying: Salvation to OUR God which sitteth upon the throne, and to the Lamb. And ALL the angels stood round about the throne, . . . and fell before the throne upon their faces, and worshiped God, saying: Amen; blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto OUR God forever and ever. (Rev. vii : 9.) And I heard a great voice of much people in heaven, saying : Alleluia ; Salvation, and glory, and honor, and power, unto the Lord our God ; . . . Alleluia. And the four-and-twenty elders and the four beasts fell down and worshiped God that sat on the throne, saying : Amen ; Alleluia. And a voice came out of the throne, saying : Praise our God, all ye His servants, and ye that fear Him both small and great. And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying : Alleluia, for the Lord, God Omnipotent, reigneth. Let us be glad and rejoice and give honor to Him, for the marriage-supper of the Lamb is come, and His wife hath made herself ready.”

Let us now draw nearer the throne. Hark ! What melody we hear ; Cherubim and Seraphim continually cry, “Holy, holy, holy, Lord, God Almighty, which was, and is, and is to come.” The elders round about the throne give glory and honor and thanks to Him

who sits upon the throne, who liveth forever and ever; fall down before the throne to worship, cast their crowns before the throne, and join in singing, "Thou art worthy, O Lord, to receive glory, and honor, and power, for Thou hast created all things, and for Thy pleasure they are and were created." And now Cherubim, Seraphim, and Elders fall before the LAMB, strike their harps in unison, and sing a new song: "Thou art worthy to take the book and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." Now in harmony we hear the voice of many angels, ten thousand times ten thousand, and thousands of thousands, in highest notes singing, "Worthy is the LAMB that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And now we hear ALL in heaven, and earth, and sea join in the Chorus: "Blessing, and honor, and glory, and power unto HIM that sitteth upon the throne, and unto the LAMB, forever and ever. Amen." (Rev.)

Hallelujah! Hallelujah! say we. The LORD, God Omnipotent, reigneth.

A Word on the Science of Sciences.

Some search for the source of varied life in the final fibre, seed, or cell—diatomic or amœboid atom, and so on—lo! there is nothing there—plant, animal, nay, universal Nature, all refuse an answer to the *deaf*, sensual serpent of mere science, "charm he never so

wisely." This natural man of science frequently becomes impatient of obstacles; and, chafing under countless illusions, is apt to say in his haste, "There is no God;" the final fibre, form, or cell "IS LIFE;" or "it's *all* God," or "one thing as much as another," or some similar arrivals at God as the inmost principle of Nature, that shall leave the Revealed God out. "Thy rowers have brought thee into great waters; the east wind hath broken thee in the midst of the seas." (See Ezek. xxvii : 26, and Isa. xix, chap., etc.)

The devout natural man of science, no less sensual in his thoughts, always finds an easy way out of all his difficulties and absurdities whatsoever, whether in creation or creeds, by simply saying it's a *mystery*, and humbly referable to the arbitrary "will of God."

Now, neither is true, and both about equally unsatisfactory. Yet they have their philosophy and their philosophers, schools and scholars, leaders and partisans from of old, and *so old* it's *rank* nonsense.

There's life *in* the form, *in* the fibre, *in* the cell; there is spirit *in* matter, souls *in* bodies, etc. The silly prancing of these Egyptian horses is seen in the absurd attempt to *reason*, when the best part of the whole world of *causes* is left entirely out of the question; left out alike by the mere scientist and the inconsistent Christian. True, here and there a simple soul throws across the gulf his hypothetical bridge, as above, over which none will trust themselves to travel save those who are as insane as himself. Then what are we to do? We would say to the humble and candid inquirers, waiving for the present the consideration of all preliminary evidence, sensual and supersensual, human and divine, (be it reverently spoken) there are confessedly some

few things in the world of mind above these dry and dead facts or effects; now suppose we step over together this narrow horizon of ours which we have hitherto fancied the *Ultima Thule*, and see if it will aid us to answer rationally that everlasting "WHY," "the demands of reason," as good people still persist in terming it.

We have, it seems, then, made the cell the *starting-point* of life, and wondered we could never get *reasonably* beyond it, at least one step farther back. If we begin and end in outward Nature, resolutely refusing, like the "bony ass," to go one step beyond the skin of creation, is it any wonder we are natural-minded; in bondage to an Egyptian darkness that may be felt? Lower things may be truly and reasonably seen and judged from higher, but not contrariwise: innumerable illustrations throng upon us, any one's thoughts may furnish confirming examples.

USE is prior to all natural form, fibre, or cell, and is as much a real invisible spiritual substance in the continual endeavor toward all forms, known or unknown, perchance creating and uncreated, as the invisible *heat* in the steam that moves the engine, and indeed all motions of life beneath the universe of natural suns.

God's kingdom on earth, as in heaven, is a kingdom of uses. "Thy kingdom is an everlasting kingdom to all generations;" not in any wise arbitrary, nor the result of unreasonable will, or will in any finite sense that precludes human research, or the perfect propriety of any length, breadth, height, or depth of the attainable demands of reason, either here or hereafter. The shining and satisfactory joys that spring up along the heavenly pathway of true inquiry is the heaven-de-

scended star in the east, which will forever guide and lead us onward and upward toward the Glorified, the Divine, Human Lord. K.

Scriptural Sabbath School Lessons.

WITH NOTES AND SKETCHES OF THE PACIFIC FLORA.

By DR. A. KELLOGG.

Question.—Did God create man in His own image and likeness?

Answer.—"So God created man in his own image: in the image of God created he him; male and female created he them."—Gen. i : 26, 27.



YELLOW COLUMBINE — (*Aquilegia leptocera* var. *flava*.)

Our common native Columbines, the *A. Canadensis*

of the Atlantic, or *A. Californica* of the Pacific, so far surpass in elegance the garden species that it is a wonder why this last should take precedence of our wild ones; but with how much more amazement do we see this golden one, four to six feet high, with flowers three inches across the top—as large as the largest roses—with spurs or nectaries three inches long, lie neglected! This is by far the finest species known in the world. The outline sketch is about half the average size, and is from a poor specimen collected at Prescott, Arizona, by Dr. Smart, of United States Army; also said to be in the mountains of southern California, Organ Mountains, Nevada, El Paso, and the Snake country.

The beautiful blue species, Professor Whitney made notable mention of in a recent lecture, is supposed to be a variety of this; it is highly probable they will prove distinct. We have not seen it, but Don, upon Dr. Torrey's authority, records "one foot?" high, and it is represented by Hooker as smooth. Besides the disparity of size, etc., this plant has distinguished clear, yellow flowers, and selects rich, moist, willow shades.

We earnestly commend it to the attention of florists.

Question.—When John the Baptist was asked who he was, what did he say?

Answer.—"He said: I am the voice of one crying in the wilderness: Make straight the way of the Lord, as said the Prophet Esaias."—John i: 23; Matt. iii: 3, and Mark i: 3.

Question.—Repeat the passage in the Prophet Isaiiah to which John refers.

Answer.—"The voice of him that crieth in the wilderness: Prepare ye the way of the LORD; make straight in the desert a highway for our God."—Isa. xl: 3.

This species of *Beard-tongue* differs from all the rest

HEART-LEAFED BEARD-TONGUE — (*Pentstemon cordifolius*.)

of the genus in its twining habit when growing among bushes; it is more generally a shrubby climber, like the honeysuckle, with bright scarlet flowers, which are often twisted bottom-side up; one of the gayest and most brilliant shrubby vines of California. In rocky clefts and crags it is dwarfed, and the cluster of flowers open, as in the fig, and the leaves more oval or narrow. Washed down in the beds and bars of streams exposed to torrid sun and torrents, it is only a mass of twigs, with a wand-like top, a dense convex head, or mass of flowers, like a ball of fire, when in full bloom.

Found in Humboldt and Mendocino counties, Santa Barbara Mountains, east of San Diego, and probably elsewhere.

"Grace for Grace."

"And of His fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ."—JOHN i : 16, 17.

The words of mystery, the lines of living light,
Redemption's history, and Heaven's holy height,
In this deep sentence we may trace,
And work in hope of "Grace for grace."

The fruitfulness of grace no earthly seed can show;
HE plants for all the race, and bins and vats o'erflow:
A wide expanse of love we trace,
And rest in hope of "Grace for grace."

All is in Jesus, hail ! glorified man, Divine !
Thy SEED can never fail ; within is God sublime,
The natures, Triune, in His face
Beaming with glories — "Grace for grace."

O guard the seed in thee, for evermore 'twill grow;
The Seed of Life's fair tree, and God within, you'll know.
'Tis Paradise to see God's face —
The Harvest Home of "Grace for grace."

The Lord is with us still, to satisfy our love,
And raise the human will the works of good to prove ;
And on the heart His fingers trace
The words of kindness, "Grace for grace."

All hail, pure Love, all hail ! the germs of living truth,
Thy mercy ne'er shall fail, forever streaming forth ;
'Tis God the Father we embrace
In joy forever, "Grace for grace."

Paul's Doctrine of the Resurrection.

By REV. D. A. DRYDEN.

More than all New Testament authors does St. Paul teach concerning the resurrection of the dead; and of all his writings, the argument in 1 Cor. xv is the most comprehensive teaching on this deeply important subject. In it may be found the golden key which unlocks the whole treasury of New Testament teaching concerning the *anistasis*.

The first feature of this teaching to be considered, is, the argument by which the general fact of the rising of the dead is established. His argument is, that it is established by the precedent special fact of the resurrection of Christ. But how is that precedent fact itself established? By the testimony of eye-witnesses, who saw the Lord and conversed with Him in His real personality, after that He had been publicly crucified and His body sealed up in the tomb of Joseph. He was thus seen of Peter, then of the twelve, afterward of five hundred at once; some of whom were still alive when Paul wrote this chapter. He was also seen of James and of all the Apostles, and, last of all, of Paul himself. (Verses 5-8.) Resting on such testimony, well may Paul say, "Now is Christ risen from the dead." And Christ being risen, the dead in Him rise also. The two great facts must stand or fall together. If Christ be not risen, then is all faith in the rising of the dead vain. "And if the dead rise not, then is not Christ risen." Such is Paul's argument. (Verses 12-17.)

Now, what is comprehended in this general fact of the rising of the dead, thus established? This must be determined by Paul's meaning of the term dead (*nekroi*). It is safe to assume that his meaning is in harmony with other New Testament authors in the use of this term; certain it is, he is in harmony with them in the general, almost exclusive use of this term in speaking of the resurrection. As these pages will not admit of an extended statement concerning the general New Testament meaning of "the dead," I will give two or three concise statements, which, to me, have all the force of facts: 1st. In speaking of the resurrection, New Testament authors almost exclusively use this term, *nekroi*, (the dead) while *soma* (the body) is very seldom used, and only indirectly. The general, almost exclusive teaching, is resurrection of the dead, and not resurrection of the body. 2d. New Testament authors do not use the terms "dead" and "body" as synonymous. If any one doubt this, let him read the texts in which resurrection of the dead is mentioned, and substitute body, or bodies, for the dead. Thus, now, is Christ risen from the *bodies*? Some man will say, How are the *bodies* raised up, and with what *body* do the *bodies* come? Resurrection of the dead can not be made to mean resurrection of bodies. 3d. The dead, as used by New Testament authors, can not be filled without allowing it to express the idea and fact of entire personality. It is the antithesis of "living." And as living bodies are not living persons, neither are dead bodies dead persons: the New Testament knows the dead, and ever speaks of them as real persons, not as dead bodies in the dust, neither as bodiless, shapeless ghosts in the skies. All such material and ethereal

ideas of the dead come to us through the speculative and vain philosophies of men, and heathenish at that. Hence, the New Testament resurrection of the dead does not mean the future rising of dead bodies from the dust. Now, *who* or *what* does Paul mean by the *nekroi*? Does he use it as synonymous with *soma*, or *somati*? And in his teaching, does the rising of the dead mean simply the future rising again of dead bodies? The answer to these inquiries can only be fully reached through the continued consideration of his teaching. But we may be helped just here by a brief review of his teaching concerning the resurrection of Christ. "Now is Christ risen from the dead." Does that simply mean: Now is the body of Christ risen from the tomb? Was that crucified body there in the sepulchre, Christ, or was the real Christ there in the tomb during the three days? Would the rising again of that body alone have filled the whole glorious fact of the rising of the Lord from the *dead*? Does such a perception fill these words of Peter, quoting from David, Psalm xvi : 8-11, "He seeing this before, spake of the resurrection of Christ, that *his soul* was not left in *hades*, neither his flesh did see corruption?" Or these words of Christ, in speaking of His own resurrection, "*I am He* that liveth and was *dead*, and behold, *I am alive* for evermore, and have the keys of Hades and of Death!" Thus, it is manifest that the resurrection of Christ was a fact in the spiritual world, certainly, as in the natural, only much more significant. The real, personal Christ, after the death of the body, descended to the unseen world, *sheol* of the Hebrews, the dominion of death. He was there among the personal dead who had gone before Him. "But it

was not possible that He should be holden of it." He entered as death's conqueror, and rose again as the first fruits from the dead, and bore in triumph the "keys of *hades*." In harmony with these Scriptures is the teaching of Paul in Eph. iv : 8-10 ; also, Rom. x : 7. When we realize that Paul here uses "abyss," and "lower parts of the earth," as cognates of *hades*, not only are these passages relieved of all their seeming obscurity, but he is plainly understood as speaking of this same descent of Christ personally to the place of the dead, of His rising therefrom, and of His glorious ascension above all heavens, which was but the full consummation of His resurrection. Hence, "Now is Christ risen from the *dead*," can not be limited to the objective fact of the rising again of His body from the tomb : that was really the least part or feature in the full, glorious fact of His resurrection. Nor can the dead here possibly be made to mean the dead bodies which may have been contiguous to the tomb of Joseph, but must mean the real, personal dead in *hades* among whom Christ descended, from among whom He rose again, as the first fruits ; for up to this time not one of the millions who had descended there had ever been heard of more. Dead bodies had been brought to life again, before the body of Christ was, but up from *sheol* no one had ever risen, or ever been heard of. But Christ rose, and multitudes rose with Him, (Eph. iv : 8) and no doubt multitudes have risen since, *for He has the key*. And we may yet come to realize that the resurrection of the dead does not consist in the prospective future rising of dust from dust, but in the personal rising of the dead in Christ from *hades*, as He rose, and in their ascending to the higher heavens, as

He ascended. For be it noted just here, that Paul's doctrine of the resurrection is *exclusively of the dead in Christ*. Now, to my perception and consciousness, at least, it is plain enough that by the dead Paul means neither dead bodies nor mere psychological, disembodied, shapeless, impersonal souls. And His rising of the dead meant neither the future rising again of such bodies, nor the return of such ghosts to find their dust again. In common with the whole New Testament, his philosophy knows nothing about such heathenish notions of the dead, only as it has been injected by those who have attempted to interpret him by the light of Plato's and other heathen philosophies, or Jewish nation, instead of the light of the Spirit speaking through the concurrent teaching of the New Testament and an enlightened Christian consciousness. His inspired argument in demonstration of the rising of the dead is not as against those who denied the Jewish notion of the future resurrection of dead bodies, but against the materialistic, epicurean philosophies of those who gloomily looked to *sheol* or *hades* as the everlasting prison of the dead, from whence they were to rise again never more; who said, "Let *us* eat and drink, for to-morrow *we* die:" that is, make the best of to-day, this short life, for to-morrow there will be no more of *us*, or for *us*. But Paul says, "Not so; Christ is *risen*, Has come again from among the dead." How say you now there is *no* resurrection or rising of the dead?

(To be Continued.)

ON UNDERSTANDING TRUTH.—The understandings of men vary not only because of difference in natural capacity, but from their states or points of viewing the truth. The Continental Congress held certain principles *self-evident*, but the great and good men of England could not see them. The King and Parliament, especially, looked on them as pestilent heresies which must be exterminated by the sword; and the most advanced Christian men—the Wesleys and Fletchers—justified the Government in its war measures. Thus we see “self-evident truths” are not evident at all to minds preoccupied with different theories. Spiritual truths are higher than natural, and require greater simplicity of mind for their apprehension. Yet there they are, from the dawn of the Christian era, self-evident—shining perfectly in their own light—and the learned and wise men of the world are stumbling on in darkness, because there is no light in themselves!

We say, frankly, to those readers like the *Pacific* and *Advocate*—kindly and respectable papers both—that the things not understood in THE LIVING WAY are just those which are expressed in the letter of the Scriptures, “The word was MADE FLESH.” That is just what I prove from the analogies of the laws of life in all creation. It is just the mystery of life, no less, no more. Life is God manifest in the flesh to-day. In His own person it was and is in perfect fullness; flowing out from Him into the forms of angels, men, devils, beasts, birds, plants, and crystals, it is expressed in each according to its nature or form, or in the degree of its receptivity. From our natural life we understand natural things, and are capable of natural science. And we must receive spiritual life before we can perceive spiritual things. Is not this self-evident?

It so happens that many of the best minds of the country are taking just my positions. How comes this, if the truth in them is not evident?

I stated, and proved by several Scriptures, that personal distinctions were apparent in many passages, but that such distinctions were for a time, or until Christ’s glorification; and I showed that our Lord himself called these “parables.” (See John xv: 12–25.) Now, the critic of the *Pacific* overlooks all this, and presents to us a dilemma, “How can a person say, ‘My Father is greater than I,’ when the interior of that person is the Father,” according to my statement? Simply because He “was not yet perfected,” or glorified. Of course there was a distinction, which passed away before He said, “*All power is given to me*,” etc. Now, will the *Pacific* arrange for its own dilemma? If the Son be a distinct person from the Father, and less than the Father, is he God at all? Remember that the perfect and perpetual light on the vast pyramid of Revelation is, (and I wish it to all my readers) “The grace of our Lord Jesus Christ be with you all. Amen.” That is understanding and power.

THE LIVING WAY.

"The Kingdom of God is within you."

Edited by S. D. SIMONDS.

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The Incarnation of God.

CHAPTER V.—ITS GLORY.

It has now been established that the Scriptural teaching on this great theme is no more mysterious than creation and all the processes of life. When we can tell how the milk gets into the cocoa-nut, how the bones grow in the unborn child, or how man breathes, or what makes the flowers bloom, we shall be able to say how the humanity became divine. We have seen that all these things are parts of one process; and now we are prepared to say they are not a dumb show, but have the mighty significance and the reason which justifies the Infinite intelligence and power which is perpetually working through all, as at the beginning, to manifest God's glory, to create intelligent beings, and to form heavens of heavens of happy and useful creatures.

WE BEHELD HIS GLORY. (John i:14.) Herein is the matchless worth of the Incarnation. It has brought,

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it brings, and will bring God into view more and more forever, not only by the descending life Divine, but by the re-formation of earth-born souls to rise in His likeness and "see Him as He is." A man may as well tell me what he sees with his eyes shut as to tell me what he knows of God when he rejects His Incarnation. He may theorize and declaim, build gorgeous temples with his words, yet if it were not pitiable, it would be simply ridiculous. He knows not really any thing of God.*

How different it is when the mind rests on THE WORD MADE FLESH as the climax of creation, joining all things in one great material, moral, and spiritual circle of the universe, which is repeated in ascending series, carrying the "multitude which no man can number, before the throne," (Rev. vii : 9) clothing them with white robes, and enabling them to sing "Salvation to our God!" and revealing the essential Divine more and more fully!

Some one may say, "I wish to, but can not see it so." Ah! it is for you as much as for angels; as surely for the sinner as for the ninety-and-nine just persons that need no repentance. Jesus comes to seek the lost.

* It is the same with false theories of the Incarnation, only as they do leave us God to look at somehow in Christ. There is at least the "dimness that was in the days of Zion's vexation," (Isa. ix : 1) if not the glory of the "child born," whose name is the "Everlasting Father." (Verse 6.) I take the following quotation from an orthodox (?) paper, which can not understand me. This, I suppose, is very plain! Let the reader judge: "The blessedness of God consists in the ineffable mutual in-being of the three holy persons in the same nature, with the imminent reciprocal actings of the Father and the Son in the eternal love and complacency of the Spirit!" I think the blessedness of God is in doing good or revealing Himself to His creatures.

(Luke xv : 1-10.) The great glory of the Incarnation is that by it God can be with all angels, men, and devils, according to their states, and His Divine holiness be unsullied. He that dwells in the high and holy, dwells also in the contrite and humble spirit. (Isa. lvii : 15.) I must declare in all awe of the Divine Majesty that the revelation of God, so much of which was given for demonstration, as in the cases of Moses, Joshua, Gideon, Elijah, etc., is and must be capable of demonstration perpetually. "The God that answereth by fire, let him be God," said Elijah. Was not this well spoken? (1 Kings xviii : 24.) And when John came, Elijah-like, he said: "I, indeed, baptize you with water unto repentance, but he that cometh after me is mightier than I; . . . he shall baptize you with the Holy Ghost and fire." (Matt. iii:11.) There is in this promise not the outward storm and circumstance which the natural heart, like Naaman the Syrian, (2 Kings v : 11) might claim, but there is something for the effectual cure of unbelief. We may "wash and be clean;" we may have the demonstration in our spirit of holiness and the inward power of love.

I know for myself the Lord by many infallible proofs, but I would not persuade any man to faith on what I know, but, assuring him that God is no respecter of persons; that, indeed, the very glory of His Incarnation, full of grace and truth, is for this end, I would encourage him to look to the Lord for himself. To believe in Jesus is the acceptance of no man's theologies. It is simply coming to the light in us. "This is the light that lighteth every man that cometh into the world." (John i : 9.) To believe is simply to come to this light in yourself. "The word is nigh thee, even

in thy heart and in thy mouth." (Rom. x : 6-10.) It is nearer to thee than thy most cherished secret thought. There, in the closet of the soul, stands the Lord, knocking to come into your communion and perception. (Rev. iii : 20.) In the parable of the lighted candle, (Luke viii : 16-17) the prudence of God is illustrated in presenting a perpetually demonstrating Word till there shall be nothing covered or hid that shall not be known. Again, we read, (Isa. lix : 21) "As for me, this is my covenant with them, saith the Lord; my spirit, which is upon thee, and my words, which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." These points sufficiently prove the *living* character of revelation, and that it is intended to be perpetually demonstrated by the LIFE which is operative in the hearts of all men.

But it may be important to look particularly into the relation Christ holds to the race. He is the ideal type of the inner side of all humanity. From the free grace of the LORD, there is with every child born into the world a deposit of love and wisdom sufficient to float the highest angel. "Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father." (Matt. xviii : 10.) What an amount of good and truth is with the child when the most glorious angels are there! This is not hereditary at all; for the law of descent from Adam has filled Nature with depravities, with evils of all kinds, and corruptions to the deepest degree. "There is none good; no, not one." But the glorious Incarnation shows another gift to the



race. It is the gift of grace, or accompaniment of our nature, which descends from the Lord. This grace falls wherever Nature is forming the child—*pari passu* with the natural growth, the spiritual gift, or deposit of truth and good in an inner and truer manhood is forming. "As snows come to empty nests," as light into all eyes, as rain into open vessels, so comes down the child-spirit form from the Lord, loaded with heavenly capacities.

The discussions on hereditary depravity and infant regeneration render it necessary to add a word or two on this subject. Of course there is no such thing possible as infant regeneration, and never was, as I use terms. There are cases on record in which children were *sanctified* from their birth. Such was the case of Samuel and John the Baptist. Through a miraculous power, so to speak, there was a deliverance from the stains of hereditary depravity; and John, especially, was filled with the Holy Ghost from his birth. This needed to be done to show us the difference between a sanctified natural man, and the Son of God. There is none greater *born of women* than John, "but he that is the least in the kingdom of God is greater than he." (Luke vii : 28.) The Son of God, who was begotten by the Holy Ghost, was a nature above sanctified natural humanity. This has been referred to frequently, and proved so fully in these pages that I will not enlarge, but I can assure the reader that it is a point of the highest importance to the right apprehension of the Gospel; what are its privileges, and what are the needs of our humanity.

But some one may ask, astonished, if sanctification is not the completion of regeneration? I answer that

it is so defined by theologians, and such is the truth of a certain kind of sanctification; but it is not the truth, but very far from it, if by sanctification is meant that which is typed in John the Baptist. But if we look at that which is set forth by Christ, when he says: "For their sakes I sanctify myself, that they also may be sanctified through the truth. . . . That they all may be one; as thou, Father, art in me and I in them, that they also may be one in us. . . . And the glory thou hast given me I have given them, that they may be one even as we are one" (John xvii : 19-22); then it is the advanced state of regeneration. Of this work Christ is the perfect pattern. Of the sanctification of the natural man, Moses—or Elias, who is John—is the type. A great thing it is, too, this building up of the natural man—a great deal more than is really obtained in the churches now, which at best on that plane must ever prove failures. They know only the baptism of repentance. They are always sinning and repenting. (See Acts xix : 1.) We must advance to the Spirit-man, the Christ made flesh in us by His Almightyness, that we may indeed be branches of the true vine, and filled with all the "fullness of God." Just the same phenomena must go on in the spirit of Christians, as went on in the life of Christ, before the law of perfect love can rule in the world. And this is the intention of God, as appears from the endowments of childhood.

I need not stop here to show *how* this gift of God is brought out into the life, and permeates and renews the soul by the choice of the child himself when he comes to years of understanding, only that it is not done by theologies, but first by natural truths, which correspond to spiritual truth, and natural love, which

is a shadow of spiritual love. Thus it will be seen that intelligence and volition must precede this regeneration, or coming in of the spiritual man into the consciousness of our life. This truth is taught in this text, "If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke xvi : 11.)

There was a contention among the disciples concerning who should be greatest in the kingdom of heaven. It is always so with the natural heart, though walking and suffering with Christ for years. Jesus took a little child, and "set him in the midst," and said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." (Matt. xviii : 1-6.) This passage, so inexplicable to many minds, becomes in the light of the work of the Incarnation, giving an interior deposit of grace, which is the life Divine within our life, to all children, exceedingly beautiful. Really Christ is in man, and except we receive Him substantially, or yield to the inner life, like little children, we can not enter the kingdom of God. (See also Luke xviii : 15-17.) This certainly is not a hard, but most loving saying. Children are prepared both for education here and in the spirit-world. Of course I hardly need add that the grace of the Lord was in childhood before as after he came into the world—a pre-intimation of the Incarnation, and assuring the salvation of all who pass from earth in infancy,*

* "In Ramah," it is said in relation to Herod's slaughter of the innocents, "was there a voice heard of lamentation and bitter weeping." But God said, "Refrain thine eyes from tears, for there is hope in thine end, and thy children shall come again from the land of the enemy." (Jer. xxxi : 14-17, compared with Matt. ii : 18.)

and of all who dwell in earth who are instructed in the Word, and do not "hide their talent in the earth."

Another word as to this Divine deposit in childhood. From its presence man is endowed with free agency, even if he does not become regenerate. The natural and spiritual in him place him in equilibrium, and he can apply laws by which infinite powers descend upon and around him. He becomes a man! The child and man may not know the Lord is with them. "The light shineth in darkness, and the darkness comprehended it not, . . . because their deeds were evil." (John i: 5, and iii: 19.) If in freedom any receive that gift and use it as their own from God, putting away the evils of the natural heart, they are "the elect," or put on Christ, who is THE ELECT. (Isa. xlii: 1-4.) Thus this free gift of God places every one where he may make his calling and election sure.

These points necessarily cluster round the incarnate God—this sun of the spiritual universe which pours a light of ineffable glory on the pathway of redeemed men; and as the natural sun holds the planets in their course, and yet sheds light and life on the least insect and flower, so the Lord, as Alpha and Omega, the first and the last, holds the immortal worlds in order, and shines on the least things of our mortal life. As the first and last, he must be in all intermediates from first to last, "in all time, without time; in all space, without space." "The very hairs of your head are numbered; not a sparrow falleth without His notice." How heartily should all men join in the cry, "Holy, holy, holy is the LORD of hosts; the whole earth is the fullness of his glory!" (Isa. vi: 3, margin.) How

confidently it may be said to each one: the Lord loves you—loves you infinitely. We now stand in the opening glories of the Incarnation of God.

St. Paul's Doctrine of the Resurrection.

NO. II.

By D. A. DRYDEN.

But some man will say, "How are the dead (*nekroi*) raised up, and with what body (*somati*) do they come?" (1 Cor. xv : 35.)

This statement is in the form of an anticipated, or uttered objection to the general fact of the rising of the dead. It presents two very important features of the resurrection: 1st. The general fact that the dead rise. 2d. The incidental fact of the future life of the bodies of the dead. That these two facts are not to be confounded, or made to mean the same thing, is manifest from the whole tenor of Paul's reply to this objection, but more specifically from his distinctive use of the terms *nekroi* and *somati*. That he does not use these terms as synonymous, must be admitted by every one, because such use empties the text of all meaning, and makes it teach nonsense. It is not, how are *bodies* raised up, but *with* what body do *they* come? Hence the objection raised is not against the incidental fact of the resurrection of the body, but against the general fact of the rising of the dead. How can they rise or live again? What body will they have? In the minds of those urging it, this was, no doubt, a very plausible objection, just as it is to the same class of

minds now. It rests upon the apparent fact that death seems to operate the entire destruction of the body; not only its disorganization, but its very particles are utterly dissipated and lost in other combinations of matter—mineral, vegetable, and animal. But recently the friends of Roger Williams went to remove his remains from their humble grave; but when opened they found that his body had actually been absorbed into the forked root of an apple-tree, and not a particle of his remains could be identified. Now, to minds not rising above the merely materialistic view of such facts, there is force in the objection. How are the dead raised up?—how can they live after death? *What* body will they have? And if we limit the whole fact of the resurrection to this material aspect—the future rising of earthly bodies thus absorbed and utterly lost in the ten thousand combinations of matter—there are difficulties which can be overcome only by a faith or belief which takes refuge in a future miracle. But by carefully following Paul's answer to this objection, we will not only see the force of it broken, but all the difficulties it suggests entirely dispersed, and that, too, without waiting for a miracle at the end of the world. I will follow the text, as translated by Langé: "Fool, that which thou sowest is not quickened (made alive) except it die. And that which thou sowest, thou sowest *not that body which shall be*; but bare grain, it may chance, of wheat or some of the other grains. But God giveth it a body as he willed, and to every seed his own body." Now, let us look at this teaching in the light of the natural facts here referred to. Well for us when we come more fully to realize that the *facts* written for us in God's own book of Nature will

generally give us a clearer and more rational commentary of His written book than all the speculations and dogmas of men, especially when put forth in the interest of some cherished creed. What are the facts? 1st. You sow or plant a grain body in the earth. It dies; but as it dies it is quickened, or comes forth alive in another form. 2d. The body you sow is not *the* body that rises, but a new form is born out of its disorganizing elements, yet retaining or preserving the identity of the old. 3d. Co-etaneous with the death of the old is the birth of the new form—that is, soon as the old begins to die, it begins to come forth alive in a new form. 4th. Death is not the destruction of the grain body, but the essential condition of its being made alive in another form; *except it die*, it is not made alive. Are not these the natural facts everywhere manifested in the multiform and wonderful transformations constantly taking place in the bodily forms of vegetable and insect life? And do not all these facts converge to the establishment of one grand fact, that death is not the destruction, but the established law of transition in the forms of such life? So the death of the old form is but the essential condition of its rising in a new form. Did St. Paul simply mean in a figurative way to tell some man he was a fool for calling in question the future literal resurrection of flesh and bones at the end of the world? About that, is all he is allowed to teach by most dogmatic interpreters of his words. But does he not really teach us that these natural facts have their analogical spiritual facts in the death and rising of the human body? But that we may not seem to strain the points of analogy, let us get at the one clear, strong point in this answer to the

objection to the resurrection, that death is not the *destruction* of the body, but the established law, the *essential condition of its being quickened*, or *made alive in another form*. *Except it die*, it is not quickened. So far, then, from death of the body being an objection to the rising of the dead, it is but the essential condition of their being unclothed of their *earthly* body, and of being clothed upon of their spiritual, just suited to their begun life in the spiritual world, and with which they rise to the higher heavens as they attain to the fullness of the resurrection and the life. That such is the force of Paul's reply to this objection may be seen still more clearly at verse 42, "So also is the resurrection of the dead (*nekroi*). It is sown in corruption, it is raised in incorruption." *It* here refers to *somati*, not to *nekroi* for its antecedent. (See verse 35.) It is the body that is sown, not the dead. In these verses St. Paul not only directly states the fact that death is the condition of the body being raised in another new form, but he indicates wherein this new form differs from the body that dies. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural [animal] body, it is raised a spiritual body. There is a natural body, and there is a *spiritual body*."

Now, to realize the full force of this teaching we must, if possible, get at the true meaning of "it is sown, it is raised." It is safe to assume that Paul's meaning in this form of expression must be either: 1st. That the body is buried in the earth—the grave—and after ages will be raised up again a spiritual body; or, 2d. That at death the earthly animal body is sown,

and an immortal, spiritual, psychical body rises which has inter-existed with the natural; or, 3d. That it is sown is but an analogous way of saying "it dies," and "it is raised" equivalent to "it is made alive, or quickened," thus continuing the *usus loquendi* of verses 35-37. Hence the meaning is: The earthly body dies, or is sown in death, a weak, corruptible, animal body, and is made alive and rises an immortal, glorious, spiritual body, so that death is but the condition of the body's rising in its new glorious form. That the first can not be the true meaning must appear to any reflecting, unbiased mind. 1st. The text, just as stated by the author, does not express the hint or shadow of such meaning; such meaning is found there only as it has been forced into the text, to make it harmonize with other texts in the support of a dogmatic system of interpretation. Let an intelligent, unbiased mind, who never heard of the literal resurrection of the body at the end of time, read this whole passage, and would it express to him the only meaning that the earthly body must be buried in the earth for long centuries, and then rise up a spiritual body at the end of the world? Surely not. 2d. To express such meaning, the literal, grammatical construction of the text must be changed, thus: It is sown, it is raised. Can that be the same as though the author had said: It is sown a natural body, it will be raised a spiritual body centuries hence? Surely not. 3d. Sown from (*speiro*) is never used in the New Testament in the sense of bury. And to fill it with such meaning utterly destroys the whole force and significance of Paul's analogical reasoning. What analogy can there be between a grain body with the life principle, or germ, of a new corporeal form

within it, and a dead human body, with not a spark of life of any kind in it? What analogy between the sowing of such a grain body with the dynamic force of a new organism within it, and the burial of such a disorganized, utterly lifeless carcass? Such a body finds its analogue only in the hulls or shells of the grain body after its life principle has put on its new form. Now, who can not see that the vital point of Paul's analogue is not between the literal sowing of the two bodies in the earth, but between their dying and being made alive again, or raised in new forms after the death of the old? Literal sowing in the earth pertains to the grain body, because it is a necessary condition of its dying and quickening; otherwise it would remain alone. But *can* this be true of the human body? Must it be literally sown in the earth that it may vegetate into a spiritual body? And must it needs take long centuries and ages to so vegetate? Then to my perception the vital point in this whole reasoning of Paul is between the death and quickening of the grain body, and the death and rising in new form of the earthly body. And that to both, death is but the law or essential condition of their transition to new forms of corporeal life, so that the new form of the mortal body is that of an immortal, glorious, incorruptible, spiritual body.

This glorious fact and other harmonious truths, will be further presented in our next article.

The dogmatist, like Goliath of old, is always challenging the armies of Israel to fight.

The Science of Sciences.

From a former note under this head, it is plain that by the term *life* is not meant material atom, fibre, cell, granule, or protoplasm of the cell, or any such thing. The word "*protoplasm*" is applied to the colorless liquid, or semi-fluid substance of the least primary cell, or sac, seen by the strongest microscope. The only fixed, and, for the most part, visibly formed matter is the containing bag, or cell-wall; but prior to this "germinal matter," and homogeneous with it, is the vital force, appropriating, vivifying, or forming other subservient matter with which it multiplies and modifies these simple cells, and builds up with them all the diversified living structures of vegetables and animals; any granules seen are always eccentric, evidence that the force is spiral or vortical; all fixed or formed matter obstructs and diverges the currents, as best observed when colored. It is to be remarked that there are three degrees of formation here, each distinct from the other; and until this is seen, no true theory of the physical source of life will be the light of men. Indeed, as the term "protoplasm" is used, it is too complex to pass as designating a simple physical basis of life, because it lacks the ultimate precision of a well-defined and fitly chosen word. What shall we say, then, when this jelly is made to *originate* all the forces of life, and guide them to their destiny! Others have fancied blind force guided matter; but now matter, in the form of jelly, seems to carry the day!

True, all vital *effects* are seen here in the least forms;

but so, also, are they seen in the currents of the wide ocean, the atmospheres, ethers, and the vast powers that move the universe of planets in illimitable space; nevertheless none of these are *life*, still less the mineral, chemical element, or intermediate *protoplasm*—carbon, hydrogen, oxygen, and nitrogen—or any known or unknown number of earthy particles themselves, nor all created things together, can have *life in itself*. The DIVINE-HUMAN ONE alone is LIFE, and the light of men.

If it were not so sad it would be amusing to hear men say all they know of life is included in carbon, hydrogen, oxygen, and nitrogen, or at best it is *the all* that displays it—*displays* what? Oh, nothing *else* in particular! Now, if they went no further, the missionaries of revelation to mankind would have somewhat less to complain of; but they say no one can know more than they do; no one knows, or *can know*, any thing of Spirit or of God, the “unknowable,” and forthwith set up an “*Altar to the Unknown (Hypothetical) God,*” and idolatrously worship that, or condescendingly allow any one to do so who chooses, *i. e.*, if he’s fool enough to do it.

Now, when men of mark in this age, leaders of scientific genius in one sense, with the world for an audience, and myriads of admirers, religious and non-religious—when, I say, all the God, spirit, soul, or life that’s worth knowing is seen by the microscope in the sting of a nettle, (or a scorpion) or in the tip end of a tadpole’s tail, or frog’s foot, is it not high time to take observations on the voyage of life, and consult the chart ere we wreck on the breakers?

A watchman on the walls of the Church, relates how nicely a champion of *all life in a nettle needle* opened the

back-door of escape, and leaped into dark negations: highly complimenting his skill in Egyptian tactics—say they, matter and spirit are only names for imaginary substrata of *natural* phenomena, and all else are simply invented bugbears, or to this effect. We do not seriously object to the “consciousness” theory of Berkeley or Huxley, etc., save when they leave God and Spirit out, or, to put it in the mildest form of expression, class them among hypothetical imaginings. The jeweled facts of science are always good merchandise, and we gladly borrow them; but deliver us from the imitation article—the *bogus conclusions*—so apt to follow in their train. The facts, as set forth in science, do truly show that in the mineral kingdom is latent the end as well as beginning of all uses which are *from life*.

“There is from God in every created thing a reaction: life alone has action, and reaction is excited by the action of life; this appears as if it belonged (as a ‘property’) to the thing created.” Let not then the fallacious *appearances* of truth carry us away into a captivity so gross that its very darkness may be felt.

Infinitely wiser is the eternal truth that Love, Wisdom, and Use are the sole substance *itself* that creates and takes *material* forms agreeably to the operative use. An image and likeness of this is witnessed in the intelligent human spirit, discretely distinct, above, and guiding all the wonderful arts and mechanics of the age.

K.

Likes and Dislikes.

By LYDIA FULLER.

Said a new friend to me, "Do you like Mrs. A.?"—a lady whom we had just passed in the street. The question startled me, and I answered quickly, "Do I like Mrs. A.? oh, yes." "You speak as a matter of course. Do you like every body?" "That has been my endeavor for some time past." "How strange! Why should you?" "Why shouldn't I?" "Because you can't." "We are talking of different things, possibly. Perhaps your question is, 'Does Mrs. A. attract me personally?'" "I don't object to that form." "But answering your question in that form would not, to me, answer it in the other. The question of likes and dislikes should strike deeper and truer than that. We are attracted to people through corresponding sympathies—sympathies with the wrong as well as with the right. Yet we would not *with open eyes* characterize both attractions similarly. We would not, *if we saw*, say 'I like one' whose influence tended to confirm us in acknowledged wrong. We should shrink from violating our consciences to that extent."

"Yes; but how, then, can you consistently say that it is your endeavor to like every body?"

"In one way only. I can say that it is my endeavor to love the good, and to love it in every one that I meet. To look for it, also, assured that I shall find it in some form. It can be my endeavor to receive good from every one, and to give it in return. Approaching

others in this spirit, we shall not, I think, be likely to dislike or be harmed by any one."

"But, suppose your good-will meets with repulse?"

"That is no concern of mine, and certainly if my good-will be disinterested, I shall not be tempted to a feeling of dislike. The truth is, we do not yet understand what love is. There is so little real love in the world; we are as yet so uneducated in that divine idea, that we continually mistake the shadow for the substance. We imagine that we love others when we only love ourselves. We feel at liberty not to love others, when, if the true spirit of love were ours in ever so small measure, we should judge ourselves severely in the presence of a thought so unworthy. We should know that it is not for us to assume as right for ourselves that which the Creator of us all repudiates as wrong in Him. Does He not make His sun to shine upon the evil and the good, and send His rain upon the just and the unjust? Is not His love toward us in proportion to our need? How much personal attraction do you imagine there is between Him and us, His nature and ours, His attributes and ours? Yet He does not say, 'I like you because you happen to suit Me in this or that regard,' but 'I love you always. You can not change Me. Do what you will, I shall always love you.' Such is the nature of genuine love. How much of it have we in our relations with each other, think you?"

"Not much, I confess. Your thought is a new one to me, but it perplexes. It seems utopian, impossible of realization among men. And then, what will you do with facts? Some persons do attract us personally, to others we are indifferent, and others again repel.

Seemingly, also, we are not responsible for these diverse effects. Facts are stubborn things, you know."

"Yes; but we are responsible for them. Facts, as you call them, or effects, have no independent existence. They are legitimately related to causes. The facts that characterize human relations grow out of the truths or falsities believed in by human beings. If we are honest, therefore, the facts of our life must often adjust themselves anew to the new truths which we come to see. If dishonest, our lives will contradict our theories. This is the sort of responsibility with which we are invested. Seeing the true nature of love, our personal likes and dislikes, our attractions and repulsions will, if we are honest, inevitably change with the growing perception and reception of this love in its essentially unselfish character. As this interior change progresses, we shall notice a corresponding change in outward facts. The first thought when we meet a person will no longer be, 'Do I like or not like you?' But liking, or rather loving you, as the child of our Father who loves us both equally. 'What then?' is the question. 'What have I for you, or you for me, or both, for some common end of good?'"

"I see," responded my new friend, heartily. "Of course you like Mrs. A., and equally, of course, there is something better to stand upon than the ordinary attractions and repulsions that govern in society."

"Yes, if we are ever to have society in the real sense of that much misunderstood word," I answered.

Scriptural Sabbath School Lessons.

WITH NOTES AND SKETCHES OF THE PACIFIC FLORA.

By DR. A. KELLOGG.

Question.—Was the Word in the beginning?

Answer.—"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made."—John i : 1-3.



KIDNEY-LEAVED WULFENIA — (*Wulfenia reniformis*) — Doug.

The *Kidney-leaved Wulfenia* belongs to the FIGWORT family. It is a plant rarely met with here, but is abundant on the Columbia River, in Oregon. The plant from which the sketch is made was furnished by Professor Bolander, from mossy ledges of Marin County.

This plant is liable to be mistaken for the *Romanzoffia Sitkensis*, named in honor of Prince Romanoff, or the Imperial family of Russia, found so abundantly in this vicinity, and the finest known.

This is a very pretty border, or rock-plant, while in its blossoms of blue, arranged like the European forget-me-not.

Question.—From whence is all life?

Answer.—“In him was life, and the life is the light of men.”—John i : 4.

(See illustration on page 155.)

The *Little Pelican Flower* is the smallest of its genus, and never before illustrated; the flowers of this species are scarcely larger than a pin's-head, which may be better seen magnified at the right of the figure below. It forms purplish-brown patches along way-sides, hills, and pasture-grounds, often in full bloom and fruit, only two or three inches high, and much branching. The common name is from the flower having a lobed or folded pouch or sac under its bill, similar to the pelican. Many of these species are exceedingly beautiful and very fragrant, but none are as yet introduced into gardens, under the conceit that the roots are parasitic, but more likely because the seed is not sown as soon as ripe.



LITTLE PELICAN FLOWER — (*Orthocarpus pusillus*) — Benth.

The Friend at Midnight.

By Miss ELLA F. MORLEY.

“And He said unto them: Which of you shall have a friend, and shall go unto him at midnight, and say unto him, ‘Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him!’ And he from within shall answer and say, ‘Trouble me not; the door is now shut, and my children are with me in bed; I can not rise and give thee.’ I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you: *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened.*” (Luke xi : 5-10.)

There are probably few passages of the Word darker in the literal sense than this, or *apparently* more incoherent and inconsistent. From the very illustration most calculated to excite despair, and to represent our Lord as careless of, and indifferent to, our needs, we are told to derive comfort and hope. Not only hope, but a firm assurance, “*Ask, and it shall be given you; every one that asketh, receiveth!*” Is not this seeming contradiction on the surface an indication of itself that there is a deeper meaning concealed beneath the symbolic story? and if upon the application of that spiritual language, avowed to be throughout the interior language of the Word—if, upon its application, this deeper meaning unfolds itself leaf after leaf, like the opening petals of a rose, unveiling depth after depth of beauty and wisdom, lovelier, simpler, and more coherent the longer we dwell upon it, is not the truth of its claims *proved* thereby? And this is really the case. This

parable contains within itself the history of man's regeneration, an explanation of many of its darker and obscurer states, a clear unfolding of the manner in which the Lord's mercy and grace descend into our souls. It is full of a glorious radiance within, of comfort and strength, and unfailing reliance. It especially teaches us concerning our Eternal Father's Divine Providence, as it perpetually sustains and delivers our souls, and guides them into the delights of heaven. It is, then, no slight blessing to be allowed to understand its meaning in its true and interior sense, which is of universal application to *every* human soul in which the wonderful work of regeneration has at all commenced. It is the history of our own individual experience, and our own hearts echo its words. The Friend is the Lord—the friend of every living soul; and He who is thus first mentioned, is more especially His Divine Goodness, or Love. The second Friend is the Lord's Divine Truth, which seeks for every lost and erring life, and knocks at the door of every heart. The midnight here spoken of is the dark and unregenerate state of the human mind, when it is “without form and void,” when the “spirit of God moved upon the face of the abyss” within. Evils and falsehood have dwelt within the sinful soul, like foul and unclean birds and beasts of prey. It is all dark, but God's Divine Truth, which will not be shut out entirely from any mind, has come unto it. Its appeals, through the Divinely inspired Word, through the medium of human teaching, or through the intervention of earthly love and tenderness, have been heard. For the voice of God is perpetually calling unto us in all that is full of beauty to the eye, or pathos to the heart; in all that is wise in men around us, or good and

heroic in their deeds; in all the tender ties of the home which bind us so closely unto one another, as well as in all the messages of His servants, the Prophets, whom He hath sent unto us by His Word, "rising up early and sending" them: in all these hath our Father continually called us, "Come up hither," to higher states of goodness, and truth, and happiness. His Truth is like the light of the sun: it will not be shut out, but through some inlet or medium, a struggling ray will penetrate to brighten the interior shades. And what a darkness it finds—a state which is as midnight. No sun of love with its heat warms it, no light illumines it—all is cold, hard, and dark. It is not only "without form"—a chaos of turbulent and disorderly passions—but also "*void*;" there is nothing of true life, nothing satisfying, nothing to quench the eternal thirsting and yearning after the things of immortality, for the food and pleasures of the earthly life alone can never fill the hunger of a being born for eternity. It seeks the substantial, the real, the abiding; and finds the things of earth, fleeting shadows, perpetually mocking the grasp. This great wail sounds through all our music, and darkens all our aspirations. For the Divine Truth, knocking at the door of our hearts, in their darkness perchance unknown, will not be satisfied with the human, not with outward decorum only, not with self-prompted deeds of kindness which are only for recompense, not with scientific knowledge or intellectual requirements: it demands the Divine Life of Love and Goodness, and behold, there is "*nothing to set before him!*" In the first reception of this Divine Light, we see how intense our darkness, how utter our emptiness, "we are all as an unclean thing, and all our righteous-

nesses are as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away!" In ourselves there is no sufficient strength or aid; and in our destitution, instinctively the soul turns with a yearning cry unto the Divine Love of the Lord. This is the Friend whom it seeks at midnight, in so great a darkness that it, mournfully doubting His *Infinite* mercy, seems to hear far within its interior depths the answer, "Trouble me not." The earth turns away from the sun, and the sun, still and ever-abiding, *seems* to turn from it. "*With the merciful* I will show myself merciful, and with the froward, unsavory," is the declaration of God. "Thou hast hid, *as it were*, thy face from us," is the appearance to the mind that has turned itself away from God. The false doctrines concerning Him, the fears lest He be a vindictive, a wrathful, or at least a careless and indifferent being, are solved by this enunciation, "*And thou thoughtest that I was altogether such an one as thyself.*" Our coldness, our selfishness, our apathy cause us to think Him cold, and absorbed in heaven and Himself, and are the reasons why He seems to say unto us in those dark and hopeless words, "Trouble me not," for "my children are with me in bed." We see the saints and angels at rest and safe in eternal happiness, but such is our own darkness and coldness, that we see them separated from us, as it were, afar off, and indifferent to our needs. "I can not rise and give thee." We doubt, so keen is our sense of unworthiness, even the power of *Omnipotence* to save us, of *Infinite* love to care for us. So long have our thoughts been steeped in gross and selfish reflections that we are incapable, even dimly, of appreciating the true nature of this mighty and tender

Friend. And until we open the door, He can not enter; until we seek Him, He can not aid; until we ask, He can not give—for the Lord does not *force* any one, or deprive him of freedom, which is his life. He does not drive, but He leads, and until we have a *desire* for heaven, and its goodness and truth, He can not fill us with these blessings. If love could make us pure, we would all be angels, for the Divine Love is ever ready, ever *desiring* “*with desire*,” ever yearning to pour out even itself upon our poor, wretched, and miserable lives, so blighted and mutilated by sin, and to restore them to the bloom and harmony of the heavenly life; but “*because He is his Friend*” is not sufficient. If that were all, the great work of regeneration would find no check, no opposing forces; but He can not “*rise*” within the soul to His true and supreme place in its love and worship, nor “*give him*” all the blessings which perfect kindness and wisdom could pour down in full tides of glory and delight, unless the soul turn unto Him, and cleanse itself for the sacred guest by putting away its foul and low evils. “Because of his importunity,” as it seeks God and desires Him, is willing to be good and true and just, “He will rise and give him,” in no scant measure, in no limited number—*giving*, not *lending*, as the despairing, doubting soul at first prays—“as many as he needeth.” For such is God’s bountiful love that there is no need which may not be filled, no yearning after deathless pleasures, no striving after far-off heights, no thirst for immortal fountains, no petition, no desire of the human nature which shall not be *satisfied* fully, wholly *satisfied*, if one will only obey His protecting laws. “Seek first the kingdom of God and His righteousness, and *all things* shall be added unto you;” “*For every one*

that asketh, receiveth; and he that seeketh, findeth; and unto him that knocketh, it shall be opened." God is ever *more* willing to give than we are to receive; and we have only to render ourselves capable of a blessing in order to possess it. "Our own sins have witholden good things from us," not God. Our evils would often pervert the blessings of heavenly lives into curses, so they are not given unto us, as a tender mother withholds from the ignorant and careless grasp of the little baby-hands the glittering light and shining baubles which might burn, or cut, the helpless one in its weak and thoughtless handling. We are lovingly guided by the Eternal Hands always—as lovingly in sorrow and privation as in prosperity; and in seeming denials and silence, the answer, the fulfillment is as truly existing as in a more apparent gratification. For our natures have been so warped, so *deformed* from the first order, the "likeness of God," that often a long and tedious preparation is needed to prepare us for the reception of blessings. The eyes, long used to dungeon darkness, can not at first endure the full glare of noon. The criminal, who sees only the Lord as a Lawgiver, an offended Judge, can not at first cry, "Abba, Father." The veil is upon the face of the Lord's Priest so long as the people are hardened in ignorance and immersed in earthly loves. But slowly and surely, if we do verily seek the Lord, we are being guided upward into green pastures and by still waters. Our paths, at first so dark, so wearisome, and difficult of ascent, grow lighter and smoother. The eternal dawn breaks within our soul; midnight is past forever; and the Friend, ever loving us, and bestowing upon us all things, is continually within us, never to forsake or leave us. And before

the light of His face all doubts are scattered, all fears silenced: we *know* in whom we have believed.

The Money Test.

By REV. L. HAMILTON.

Making money is no test of character or ability. Noodles often get rich. Luck oftener than brains wins wealth. The knave is as capable of broad and successful business combinations as the honest man. But *spending* money is a touchstone of character. You see the man in what he buys. The dimes of the fop will go for fopperies; the income of the epicure will go to his table and his palate; the miser will invest to swell his hoard, to buy greater gains. Every one opens his purse for the things he loves most. Hence when you see a man spending his money you can take his measure.

Would it not be well for our California capitalists to take this mirror and look at themselves? The noblest manhood in them finds abundant opportunity and urgent invitations here to express itself. Libraries for the people threatening to go under the hammer of the auctioneer; not one liberally endowed school in the State; art and genius wrestling with poverty and lack of patronage for life; our noblest, humane, and moral enterprises halting for want of means, or staggering under their load of debt. The want on the one hand, the wealth on the other; but where are the men? Our money-kings have done well at the call of need, but this call has been only occasional, the liberality it has awakened rather spasmodic. What are we in the light of what we *habitually* buy, and of what we habitually refuse to buy?

The Man of Sin.

Volumes have been written on Antichrist, or "the Man of Sin," and I doubt that there is any very clear apprehension of the subject general. Is it Romanism or Protestantism, or neither, or both? I believe each position has had its advocates and defenders, as is the case generally when only *appearances* are taken for the truth itself.

The real truth of the man of sin is, that it is the natural man bringing himself into the kingdom of God, as he understands it. It may be Romanist, or Protestant, or neither, really. But he claims he is in the kingdom of God. As he does not see God, he exalts *himself* "above all that is called God or is worshiped." The temple of God is within. "Ye are the temple of God," etc. (Paul.) Now, who is inside and who disputes Christ's government, or governs in the name of Christ where really no living God appears? Is it not the natural man, who is the man of sin, the son of perdition? "Ye are of your father, the devil," said Christ to the Jews. When men are looking for an external temple of God, or kingdom of God in the earth, of course they utterly misapprehend this subject.

It is necessary that this man of sin should be revealed before the Lord's kingdom can come. He has been revealed in some degree in all Churches. All who truly accept Christ know this man of sin, because of the plague of their own hearts, as they learn that all their "righteousnesses are as filthy rags!" In others, this man of sin must be revealed, and may finally be destroyed in all, by the "brightness of the Lord's coming." What glory, what peace and grace in that "great day of the Lord!"

"Can the kingdom of God come in earth as it is in heaven?" There are many to say nay, because the man of sin may be *revealed*, but is not *destroyed* in them. They see and feel so much sin that they think God's kingdom can not come in the earth. Some even ask "if the will of a child of God on earth is entirely destroyed, so that he has no will to prompt him but the will of God, and the natural man is entirely dead, can he fall from grace?" This shows no proper idea even of regeneration, much less of that kingdom "prepared for them from the foundation of

the world." "Can such a one fall from grace?" I hear repeated, for dogmas are placed before *life*. I answer, "No, not while he remains as is supposed." "Well, will he remain so?" No, I trust not. I wish to see a man where his will is not *destroyed*, but mightily one with Christ, so that he himself can enter into His glory as Christ did into the glory of the Father. That is, I wish to see a person not only in Gethsemane, giving up his will, or on the cross, giving up his life, but risen, yea, even ascended. These are spoken of spiritual realities. The question, Babel-like, implies that the natural man may be dead, and yet an inhabitant of this world. The fact is, only the mind of the flesh ceases to govern, but the natural man continues to live when the spirit man is raised up even more beautifully and orderly than before that work began. When they are as completely harmonized as they were in St. Paul, who presents himself indifferently one or the other, as in 2 Cor. xii : 1-11, they are nevertheless two distinct realities. Sometimes the sensations are in the "man in Christ," who is caught up into the third heaven and hears things beyond the power of utterance: sometimes the sensations are all in the natural man, when the thorn in the flesh is perceptible lest he should be exalted above measure; and as he prays for deliverance, Christ comes down to him, saying, "My grace is sufficient for thee." Then he rejoices in tribulations, etc. This double consciousness of what Christ is to us, and of the self-hood of our natural life, (though the *will* of the flesh be gone) will probably remain long with us—I do not know but in a certain degree to eternity—yet we need never fall away. But while in the body there is certainly a natural life that is the source of self-hood, which makes it important for us always to watch and pray, and to see to it that this self—the messenger of Satan—lead us not from Christ. The man of sin *appears* to govern much in all ecclesiasticisms. But as he really is only dangerous when he is in our hearts, I need not write of them.

THE LIVING WAY.

"The Kingdom of God is within you."

Edited by S. D. SIMONDS.

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No. 6.

The Incarnation of God.

CHAPTER VI.

ITS GLORY (*continued*).

It is good to stand where we closed the last chapter, in the opening glories of the incarnate God. Let us abide here for a time, and survey more particularly the things which appear in the aura of this hallowed morning.

The connection of the two worlds, the unity of life here and in heaven, is the first great wonder that strikes the attention. We find, as our understandings are opened, that we had been all the time in the spiritual world; that we "lived, moved, and had our being" in it, but perceived only the material changing garments it wears. With the Divine Word the door opens; and, as we have seen, every child is born into the world with an angel-life; yea, the Lord himself appears as a child, and thus infinites the first degrees of humanity. "It is not the will of your Father that

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one of these little ones should perish." (Matt. xviii : 14.)

The unity of life here and forever enables us to affirm all things of the spiritual world from the things in this, if only we are wise to read them. Certain facts and principles are clear to all minds not theologically deluded : 1. That all the great army passing from earth in childhood are saved. 2. That as they are not educated here, they are educated and regenerated in the spiritual world. For here men have to be educated, and become regenerated, in order to see the kingdom of God. It follows, necessarily, as the laws of mind and progress are invariable in all worlds, that those passing away in infancy are educated in the spirit-world. 3. That the Lord in His providence wonderfully guards the Divine deposit in all hearts, so that it is really a difficult thing for ~~any~~ to perish. It is true, the light in us may become darkness, which then is very great. (Matt. vi : 23.) And the term "outer darkness" is precisely descriptive of our nature when this grace has gone. It is true, that except it remains we are said to be as "Sodom and Gomorrah"—those monograms of hell upon earth. (Isa. i : 9.) Such results are, however, from our own perversion. But He who provides the eye with lashes, moisture, and lids, that it may be wiped bright from the least dust at every wink, and places it in a socket, where it is most sure of protection, has most wonderfully guarded this tree of life within us, lest our evils should be eternal. The end of the Incarnation is to overcome evil with good ; and to men evil was permitted to manifest itself that it might be destroyed. This is the general law, and millions, in a way of which we little dream, are being

brought up to God through "great tribulations;" John saw them before the throne, and knew not "whence they came." They were not the "sealed" of all the varieties of special grace indicated in the twelve thousand of each of the twelve tribes of Israel. (Rev. v: 2.) Whence came they? What comfort it is to hear that sufferings, always the result of evil, have brought them to apprehend the Divine life and truth. "Therefore are they before the throne." The writer of Hebrews—which with 1 John may be called the epistles of the Incarnation—very boldly says: "Forasmuch as the children are partakers of flesh and blood, he likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver those who through fear of death were all their life-time subject to bondage." (ii: 14-15.)

That theology which gives to the devil so much triumph over the world and all hell, is a God-dishonoring exaggeration. The Lord governs even in hell, and makes it a ministering prison of the spiritual world; confining the evil to its bounds, and making the devil a servant of good. There is no awful influence of the fall that consigns men to hell because of their hereditary evils. There is no more mystery in the origin of evil than there is in sin to-day. We are all in freedom, and man loves his own will, and sets aside God's will, and falls to-day. If not as great a fall, it is really in principle the same fall forever; and it is the one old failure: Nature can not become spirit, but will not cease trying, nor hold still, like the holy mother she is in her place, for the Divine in-coming. Here is the perpetual mistake; man's nature, which is really dark,

shines from the light of God in him. He appropriates to himself the gifts of God for the qualities of his own life, separates himself from God, and falls. These things are quite evident from the principles already demonstrated, and I pass them with an emphatic affirmation.

But it may be desirable to give more particularly the rational process of regeneration. The human understanding is like a refining vessel. All kinds of knowledges, like good and base metal, come in to be refined. Now, as man puts out the evil, and stores up the good by a practical life, he becomes regenerate. That is the whole of the process. Or we may say the human understanding is like an exchange-bank,* where are stored up, by the Lord, hidden from view, as in vaults, great riches; and where the *forms* of knowledges concerning God enter from an external way—from providential dealings, from the ministry, and from the written Word. Those knowledges which enter thus are mere persuasions, confidences, or bills of exchange on the bank not yet honored. They are promises to pay, which we considerably present, if we really desire the good represented, when the Lord from within (in secret?) gives the whole measure of the draft, in good and truth—the real coin of His kingdom.

It is thus by means of the external word, and the interior operations of the Spirit, the human understanding becomes possessed of true riches. The two “immutable things of God,” (the letter and the spirit) are joined, that “we might have a strong consolation who have fled for refuge to lay hold on the hope set before

* I am indebted to the *N. J. Magazine* for suggesting this illustration (Feb. 1870, pp. 501-2).

us." (Heb. vi : 18.) There are those who call the faith in the letter of the "promise and oath of God," great riches. They have only, however, the externals of the Church—the mere husk and shell of things, that practically amount to little. Such the Jews had when our Lord came, and have at this day; and many nominal Christians have no more. Such are described in the letter to the Laodiceans. (Rev. iii : 17, 18.) "Thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold [present your promises to pay in the bank of the understanding, and receive the real good from God] that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." What a difference between a seeming faith and the real acknowledgment of God! "He that hath an ear, let him hear what the Spirit saith to the churches." The Word of God should abide in living power in the understanding and the affections.

The adaptation of the Divine to the spiritual wants of the race is a perpetual glory of the Incarnation. Often the subject is considered simply as an expedient to satisfy the Father's justice, by making atonement for the sin of the world by the blood of His beloved Son. This view is the misapprehension of the letter of the Scriptures, by the warping influence of an imperfect theology. It is really contrary to the Word, which teaches (Rom. v : 11) that men receive "the atonement," not God; that men are reconciled to God by the death of his Son, not God reconciled to men.

This idea just reverses and overturns the whole economy of grace, and makes out God angry with His creatures, when it is said God so loved the world that He gave his Son, etc. Love gives love; and how perverted are those theories which represent that wrath gives love, or that God had a justice which demanded to be appeased by the blood of his own Son. Monstrous as this theory appears, there are expressions in the letter of the Scriptures which give to the view some color of truth, when simply intellectually considered. If, however, the real thing is obtained by a faith beyond the seeming, it will be known that the Atonement was to enable us to satisfy the Divine justice by bestowing on us that which meets all the claims of the perfect law, and a holiness which fully satisfies the Divine holiness itself. The Atonement is an enabling act of the Divine mercy, by which a sinner may be cleansed from his sins and fitted for a holy heaven. As a sinner is cleansed by the blood of Christ, according to the letter of Scripture, there is a mere appearance that the Divine justice itself is propitiated by blood. And some go so far as to say that the blood shed on the cross was taken up into heaven and there sprinkled before the throne of Justice. Such a representation in hymnology might be passed under poetic license, but in dogmatic theology it is wide of the truth. Christ shed His blood for our sins. It was necessary that He should pour out all his Divine-human life below, that He might unite His humanity fully glorified to the Father. When thus united, or glorified, He has received into His risen body the Divine blood that purifies. And what blood now fills Immanuel's veins?

It can not be material blood. Thomas was told to

thrust his hands into the side of the risen Saviour ; but nothing is there said of blood. A very different substance was revealed by those wounds, so that Thomas cried out, "My Lord and my God." (John xx : 28.) And Paul tells us that "flesh and blood can not inherit the kingdom of God." When Jesus, therefore, uses the terms "flesh and blood" in relation to himself He speaks in parable, and explains His words by saying, "They are spirit, and they are life." No one thinking logically, can fail to see that the substitution of the terms explaining the symbolic words will be divinely exact, and the truth itself. Flesh of Christ is the SPIRIT now, and blood of Christ the LIFE. Transubstantiation is an exact denial of God. It is drawing near with the lips only. God is a Spirit ; God is the Word. "My words are spirit : they are life." All these expressions harmonize ; and, being in the exact language of Scripture, they utterly annihilate the dogma of transubstantiation. They teach us, also, two great things : 1st. That the Holy Scriptures are the natural flesh of Christ ; and that if they are taken from the people, the bread of God, which cometh down from heaven, is taken out of the people's mouth. 2d. That the blood of Christ is now the eternal life that fills his veins. The blood has always been the natural symbol of life. "For the life of the flesh is in the blood ; and I have given it to you upon the altar to make an atonement for your souls : for it is the blood that maketh an atonement for the soul." (Lev. xvii : 11.) "For the blood is the life." (Deut. xii : 23.) Hence we see the Scriptures clearly explain themselves that it is the Divine LIFE that descends into the souls of men and frees them from sin ; and the

Incarnation was a necessity, to arrange a form to meet the condition of a falling humanity. You can not graft, even in material natures, a peach upon an apple, or a pear upon a plum ; for you must have a certain likeness in the molecular formations of the bark, or the sap will not flow. Much more exact and repellent are spiritual forms ; and unless a likeness unto ourselves, and the actual formation of a higher humanity, no Divine life, and love, and healing, and exaltation to heavenly inheritance could come to us.

St. Paul's Doctrine of the Resurrection.

NO. III.

By D. A. DRYDEN.

[Concluded from page 146.]

“ And so it is written, the first man, Adam, became a living soul—the last Adam, a quickening (life-giving) spirit. Howbeit that was not first which was spiritual, but that which is natural, (animal) and afterward that which is spiritual. The first man was of the earth earthy ; the second man is from heaven. As was the earthy such are they also that are earthy ; and as is the heavenly such are they also that are heavenly. And as we have borne the image of the earthy, we will wear (or let us wear) the image of the heavenly. Now this I say, brethren, that flesh and blood can not inherit the kingdom of God ; neither doth corruption inherit incorruption.”—1 Cor. xv : 45-50. (Lange's text.)

To a superficial view the bearing of this passage upon the resurrection of the body may not appear. But a careful study of it, in immediate connection with the passages considered in my last article, will not fail to bring to view that the bearing is direct and explicit. The author first indicates the two Adams as the original parents of our two-fold humanity—the earthly natural and the heavenly spiritual. The first Adam

made a living soul—but of the earth, earthy; the last Adam, or second man, was from heaven—a quickening (or life-giving) spirit. The first Adam became a living soul only through the reception of the inbreathed divine life. (Gen. xi : 7.) And had he continued in living, receptive union with God, he and his race might have attained to the fullness of immortality and divine spiritual glorification, soul and body. But this union being severed, he became the head, or parent, of a humanity merely natural—animal, earthly, and subject to sin and death. To lift humanity from this low plane of earthiness and animality of sin and death up to the actual realization of spiritual life and divine glorification of both soul and body, comes the last Adam, the second man, the Divine-human Christ, as the head, or parent, of the new humanity. Not as the first, merely a life-receiving soul, but a life-giving spirit—the Divine life-giver—having in Himself the perfect and perpetual union of the Divine and human, and “power to continually beget this Divine-human life in others,” so that as the second or last Adam He becomes the “representative and head of a humanity, spiritually and divinely glorified, by virtue of having glorified human nature in Himself by the power of the Divine spirit in a life of sinless purity and His resurrection triumph over death.”

It is thus “in all the realms of life we ascend from the lowest organizations to those more refined and complete.” Such, too, is the established order in the spiritual development of humanity. From the earthly natural it is raised to the spiritual, divinely glorified humanity in Christ.

Now, the vital points for consideration are these :

& the author in this teaching include the fact
 of spiritual glorification of the earthly body? 2d.
 What is to be the time and order of that glorification?
 That he directly refers to the body, is certainly mani-
 fest. By the "image of the earthly"—"flesh and
 blood," and "corruption"—what can be meant but the
 earthly body? And by the image of the heavenly and
 incorruption, what can be meant but the incorruptible
 spiritual body? And by changing the image of the
 earthly for the image of the heavenly, and inheriting
 the kingdom, or entering the heavenly world in incor-
 ruption, what can be meant but the spiritual glorifica-
 tion of the body? To my perception it is manifest
 that St. Paul both teaches the spiritual glorification of
 the body, and that such glorification is to be through
 the divine life-power of the quickening spirit. A most
 vital fact, underlying the future life of the body, which
 is overlooked in every dogmatic theory of the resur-
 rection of the body I have ever examined. Hence the
 capital defect in the two leading theories of the resur-
 rection—the psychical and the literal material. The
 one, in fact, overlooks the glorification of *the* body, and
 sees only the rising at death of *a* body. The other
 can see a bodily resurrection in nothing that does not in
 some way operate the gathering up of the dust of dead
 bodies from the earth. In neither does there seem to
 be a realization of the fact that the life-giving spirit as
 truly operates the new birth and glorification of the
 body, as it does the regeneration and divine life of
 the natural soul. This was truly so of the Adam hu-
 manity, as personally represented in Christ. That hu-
 manity was glorified, *soul and body*. And it was only
 through such glorification that He became the divine

life-power, to raise humanity out of its Adam state. Now, that Christ, as the life-giving spirit, does through spiritual regeneration beget in the natural soul the new divine life, called by Paul elsewhere the "new man," "the inner man," the "spiritual man," is perceived and believed by the Christian mind generally. But why is it not perceived that this new man in Christ Jesus—this new spiritual humanity—must include both the idea and actuality of *a body*? Must not the new spiritual man *in* Christ, or after the Christly order of regenerate humanity, have a new spiritual body; as truly as that the old, natural man in Adam has a material earthly body? And does not the spiritual regeneration as truly include the fact of a spiritual body, as does natural generation include the fact of an earthly body? Then must it not be true that the life-giving spirit does extend in its divine, regenerating power even to the mortal body? (Rom. viii : 11.) Now, what is the time and the order of this quickening of the mortal body? Is it to be accomplished in no other way than by the gathering again of the earthly dust at the end of time, and by fashioning it into the image of the heavenly spiritual body, without regard to the laws of either natural, psychical, or spiritual life? *Come from where it may, sustained by whom it may, such a conception of the future life of the body can not be found in the teachings of St. Paul, nor of the whole New Testament. Paul's teaching is, that it is *by* or because of His spirit which dwelleth *in you* that the mortal body is made alive. It is by planting or begetting within it the germ or embryo of its new heavenly image, or glorified spiritual form, so that death of the old becomes the full *condition* of the birth of the new.

This conception is thus finely stated by Langé. Speaking of the death and corruption of vegetable bodies as the conditions of new forms of life, he says: "Essentially the same process occurs in the resurrection of the dead. Corruption is only the dissolution of that which was the result of a previous vital development, in order that the germ of a new body, which was included in the innermost kernel of the old, may break forth and unfold itself into a new and living organism." So the death and dissolution of the body are but an upward step in the developing order of man's corporeal life. It is being changed from the image of the earthly natural into the image of the heavenly spiritual—a giving back to the kingdom of matter the material flesh, bones, and blood which belong to it, and which can not inherit the kingdom of God. At verses 52-4, and also at 1 Thess. iv: 14-18, the teaching is evidently concerning the mortal bodies of those in Christ who may be alive at the last trump, or final epoch of the resurrection of the dead. They will not die, but be changed or glorified in a moment, in the twinkling of an eye. Such is the teaching of Paul concerning the resurrection of the body in this chapter. Let us now briefly consider what he teaches elsewhere.

At Rom. viii: 11 we read: "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken (or make alive) your mortal bodies by (or because of) his spirit that dwelleth in you." This passage is generally supposed to have reference to the resurrection of the body. But what kind of a resurrection does it teach? When, and how, is it to be accomplished?

Does it teach a long future raising of the same earthly body from the grave? That the life-giving spirit is to quicken it by dwelling in the dust, or by coming to the earth to quicken it at the last day? Surely it teaches nothing of the kind. But it does teach that the mortal body is made alive because of the life-giving spirit which dwelleth in *you*. How plain is this, when we understand it, to teach that the indwelling, regenerating spirit extends in its life-giving power even to the mortal body, imparting to it, or within it, the germ of its new spiritual form? And how perfectly it harmonizes with the previous teaching of 1 Cor. xv. Again, Phil. iii : 21 : "Who shall change *our vile body*, that it may be fashioned like unto his glorious body, according to the working, whereby he is able to subdue all things unto himself." The direct allusion here is to the bodies of those who should be alive at the coming of the Lord, alluded to at verse 20. And the change here corresponds to that mentioned at 1 Cor. xv : 52-3 ; 1 Thess. iv : 14-18. But suppose the reference is to bodies generally. Then, when, and how is the vile body to be changed? Not until ages after death? And must it be by the miraculous descent of the Spirit to subdue the dust at the last day? Surely not ; but by His spirit which dwelleth in *you*. Now by the working whereby He is able to subdue all things unto Himself, what can be meant but the Divine, life-giving, regenerative operation of the Spirit in the natural man, both soul and body, ultimating in the spiritual glorification even of the vile body? Once more : "For we know that if our earthly house of this tabernacle (tent-dwelling) were dissolved, we *have* a building of (from) God—a house not made with hands, eternal in the heavens. For in

this we groan, earnestly desiring to be clothed upon with our house, which is from heaven—if so be that being clothed we shall not be found naked. For we that are in the tabernacle do groan and are burdened, not for that we would be unclothed, but clothed upon, that mortality (our mortal part) might be swallowed up by life. Now, he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the spirit.” (2 Cor. v : 1–10.) It does seem to me that the perfect harmony of this grand passage, with all the previously considered teaching of Paul, must be apparent at a glance. But let us consider it briefly. The key to the whole passage is found in the meaning of the figurative terms used in the first verse. And by the earthly house of this tent-dwelling, what can be meant but the earthly mortal body? And by the dissolving of this house, or taking down of this tent, what can be meant but the dissolution of the body? And by the building from God—not made with hands eternal in the heavens—what can be meant but the glorified spiritual body, set forth in the strongest possible contrast with the earthly mortal body? In this strong figurative language the author, as saith Neander, “is here speaking of a higher heavenly organ to contain the soul, instead of the earthly body.” And what can that organ be but the new spiritual, immortal, glorious body, of which Paul speaks at 1 Cor. xv? And thus understood, the teaching of this whole passage is plain enough. It speaks of life in the body in this world as a temporary tent-dwelling in the “earthly house,” “a state of groaning,” “being burdened,” being “absent from the Lord,” or from “our home in the Lord.” The idea is that of one staying

in a tent in temporary discomfort, waiting for the completion of a more substantial mansion—for a permanent abode. It speaks of death as the “dissolving of this earthly house,” or a taking down of this temporary tent—being unclothed, and “clothed upon—absent from the body—present with the Lord.” It is passing out of the tent into the permanent building—out of the mortal, earthly, corruptible, weak, dishonored body, into the immortal, heavenly, incorruptible, glorious, spiritual body—*mortality swallowed up by LIFE*. Is not this the obvious, unforced meaning of Paul’s teaching? And I ask, in all candor, does such teaching give any foundation whatever for the commonly received notions that death is the rending in twain of soul and body—that the soul is to go *somewhere*, an unclothed, formless, bodiless ghost or spirit—that it must wait for centuries before it can have a body, and must then return again to this earth to find it. Is not his teaching manifest that the soul, or spirit-man, is not *unclothed*, but clothed upon? The dissolving of the earthly house is but the condition of his being clothed upon with his heavenly house or body—“mortality being swallowed up of life.” Does St. Paul *anywhere* so much as hint that between this dissolving of the earthly house, and this being clothed upon of the heavenly, there is to be a hiatus of centuries, during which the spirit-man must exist in a state of personal disorganization—part in the skies, or somewhere else, and part in the dust of the earth? Does he anywhere hint that when the time does at last come for him to be put together again, or clothed upon, that he must return to this earth to look for his spiritual body among the lost ruins of the fleshly body, which perished centuries before? Cer-

tainly not. At least I can not so understand his teachings.

We have now considered all the principal passages in which St. Paul speaks of the resurrection or future life of the body. The general points of his teaching are these—not stated dogmatically, but as realized to my own perception and consciousness :

1st. St. Paul does not, either directly or indirectly, teach the future resurrection of the earthly, fleshly body, long time after death.

2d. He does teach the spiritual glorification of the body through the quickening or life-giving power of the indwelling spirit of Christ.

3d. He does teach that the death and dissolution of the body are the conditions of its transition from the earthly, fleshly form, into the heavenly, spiritual form : it is sown a natural, it is raised a spiritual body.

To me such view of the future life of the body, in glorified form, is most in harmony with the revealed Word, with reason, common sense, sound philosophy, and all the known laws of organic life. It is full of comfort ; makes the future life-inspiring to hope ; gives substance and reality to a personal existence after death. I can believe no other.



ATTENTION is called to the able article of Mr. DRYDEN, and the sermon of Mr. WALKER. The Church is coming "up out of the wilderness," when the spiritual character of the resurrection and of suffering—repentances, not *penances*—is perceived.

The Excellency of the Knowledge of Christ.

SERMON PREACHED AT THE OPENING OF THE INDEPENDENT PRESBYTERIAN
CHURCH, (REV. L. HAMILTON'S) IN OAKLAND, MAY 29TH.

By REV. L. WALKER.

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ; . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."—Philippians iii : 8-10.

These words are a part of the personal experience of Paul, and, like all of the records of that experience, this one derives additional force when we come to consider it fact by fact, farther along. But I may be allowed to say here that when Paul says in the text, "I have suffered the loss of all things," it means a great deal from a mere worldly stand-point.

I have heard on occasions rather ostentatious displays made of personal sacrifices by individuals whose lives, after all, would not aggregate nearly so much as Paul's. And they often speak, too, as if they had laid the Church and Christ under some weighty obligation by the magnitude of their sufferings and self-abnegations. I confess that all such gloryings fall unpleasantly on my ear, for nothing can be more untrue or more unfortunate to the individual than the idea that Christianity owes us something in return for all that we have done and suffered. The simple fact is, that after we have risen to the highest heroism of personal sacrifice, we are greatly in debt still to the blessed Gospel of the Son of God.

If you will pardon me, I will say that I once thought that I sacrificed something in the reality and in the prospect when I consented to become a preacher of the Gospel. But I am most happy in this public manner to make my confession that such a conception was but

the false conclusion of profound ignorance, which experience has corrected, greatly to my profit and advantage.

While I have not and can not lend the Gospel any additional brightness and glory, it has been to me a thousand times more than any thing I ever sacrificed, and I no more talk of what I have lost, but what I have gained; not of how much Jesus and the Church are indebted to me, but of how much I am indebted to Jesus and the Church.

Let no man boast with intent of self-glorification of how much he has sacrificed for Christ, under the very shadow of the cross where the infinite love of God poured its fullness and reached the highest limit of manifested glory.

But it appears that in Paul's time the infant Church was not without its boasters, who paraded their sacrifices and endeavors for selfish purposes and to personal ends, and Paul would rebuke them by showing their insignificance by a comparison which he had a right to make for the glory of God. And to this end Paul breaks the silence imposed by his modesty and humility, and speaks of his own past, not to magnify himself, but to magnify the Gospel. He speaks of his early advantages and the prospects of his young manhood in the most contemptuous terms, as things of little worth in comparison with "the excellency of the knowledge of Christ" to which he had attained.

And yet, I pray you, look at these things of Paul's giving up for a moment, and rejoice in a power that could lift him out, and over, and beyond all personal considerations, and make him not the hero of a nation, but the hero of the world.

Probably no young man in the Jewish nation had brighter prospects of political preferment than the young man Saul of Tarsus. With abilities of the very highest order, with an education which qualified him for the highest and most influential positions within the gift of any people, walking in a morality blameless

as touching the rigid precepts of the Mosaic laws, evidently an orator gifted with speech and the subtle magnetism to sway and mold men to his purposes, what a future opened to his early ambition! But just when his upward steps were most rapid, Jesus of Nazareth, whose very name he had spit upon, and at whose death he had rejoiced and countenanced by his presence, and whose memory he had cast out as evil, steps across all his plans and cherished purposes. A voice, which he recognizes, comes to him from some mysterious height above him in sad and grieved questionings, and suddenly the world has strangely altered to his vision! Cherished plans and purposes are scattered to the winds; ambitions of a life-time dwindle and dwarf into forgotten dreams; the anticipated glories of earthly kingdoms, and earthly pomp, and earthly honors, become dim amid the blaze of ineffable glory that wrapped him as with a mantle of Christ's royalty. He goes out from this enforced communing a new man, with no less ambition, but kindled to greater heights, though flowing in new channels.

Hear Paul himself tell the story: "If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the Church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ." And now follow the words of the text: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." You will perceive that this is not the language of querulous complaint and weak repentance, but the triumphant shouts of a conqueror. Paul not only makes light of all the past, but looks forward in welcome to all the oncoming climaxes of his life-sufferings.

And now let us look a little more specifically at this thing that Paul counted worthy of such sacrifices. He tells us that it is "THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST"—which will name the theme of the occasion.

According to Paul, then, the proposition is squarely made, that to know Christ is the superlative degree of all knowledge. In this line of thought I remark, generally, that to know Christ was the most earnest effort of the young Christian Church; and to know Christ aright is not only the endeavor of the modern Church, but of the highest types of all modern civilization. Paul at one end of the line, and Guizot and Ecce Homo at the other, all striving for "the excellency of the knowledge of Christ;" and still the subject mocks the highest outreachings of all human thought. We have done something toward apprehending Christ, but what we know is but the spray of the cataract, or a bubble on the ocean. I adopt as my own the words of your pastor to me on a recent occasion: "I have come to feel assured that all that I hold, or have ever held, are inadequate, and that God will give the ages to come something far clearer and more satisfactory." The great intellectual solar centre, it would seem, is the Sun of Righteousness. The universal inquiry concerning Christ, his mission and character, is one of the marked features of the thought of the age.

Look, in confirmation of this, to the numerous Lives of Christ born of the best thought of the century, and greedily and hungrily read. It seems a subject that never tires the listener or reader. The world has been making progress during the years in the knowledge of Christ, and yet we are but just beginning to appreciate the infinite, Divine fullness of the character of the God-man.

But let us inquire mainly, and,

I. What it is to *know* Christ?

An individual may say, and say truly: *I know* such and such things, and this and that person, when he has but the most limited and superficial ideas upon the

named subjects, and but little or no acquaintance with the individuals of whom he speaks so confidently. For illustration: An individual may declare with the greatest positivism of assertion that he *knows* Hiram Powers, the sculptor, and yet when his knowledge is carefully sifted, all his assertion is that he knows by feature and name that person, so that he can say as he passes, "That, sir, is Hiram Powers!" If the man is able to say this much he may, indeed, in a certain low sense be able to say, "I know Hiram Powers," but who can not see that with this amount of knowledge the person is profoundly ignorant of the *artist* Powers, whose genius breathes around the dead-cold marble until it seems instinct with life as it is with beauty? What does such a man know of that inner life of beauty—that ideal, artist-world where the wildest dreams of beauty take form and shape, where the impossibilities of a boor become the actualities of genius?

I remember the time when men came from the presence of him who was once President of the Republic, and said, "I *know* Abraham Lincoln," and in the same breath called him "a fool" and "a jester," unfitted to direct the armies and navies of a mighty nation, and to pilot the ship of state when the gathering heavens were black with the threatening frowns of war. Did such men really *know* Lincoln? They saw only the ungainly form upon which Nature had lavished no drawing-room graces; a face leathery, and almost repulsive in repose; an eye that seemed dull in its habit of introspection—they were introduced, conned over a few commonplaces, and came away thinking that the instincts of a free people had played them false; for had they not seen and known Lincoln? *Did* such men know him? I shall leave the answer to history.

But to take an illustration that will more nearly touch our hearts, and, for the sake of convenience merely, I will say that some hundreds of people, more or less, know the woman that bears to me the sacred relation of mother; they know her name, her features,

her form, some of her habits of thought and action, and some of the traits of her character; and some of them, perhaps, think they know her well—so well, in fact, that they have completely fathomed her heart and life. I care not how intimate may be their knowledge of my mother, I know her far better than any of them. Some of them, doubtless, are wiser than I in the lore of books and in the learning of the schools, but while they have some knowledge of mother, to me belongs “the excellency of knowledge.” They know only the mother of society, where she wears a society dress and a society look, and acts and talks for society; but, bless you! the mother I love best society never sees. I loved her best in the night-watches, when only her hand seemed cool to my fevered brow, and her voice musically low to my tortured ear; I loved her for the kisses of love she gave me; the songs of hope she sang that were sweeter than Parepa’s; for the burdens which she helped me carry, and for the sympathy so precious. Yes, society may know something of our mothers, but they do not know the mothers of our love.

Now we will gather these illustrations up all together, and apply them to the thought of the text. Just as these persons whom we have named claim the knowledge suggested, many claim to know Jesus, called the Christ. In a certain sense they may know Christ, but theirs is not “the excellency of the knowledge of Christ.” They may know him,

1. *Historically.*

They may know, as a fact of history, that such a man lived, and they may be familiar as students of history with all that history knows of him, and yet know no more the Christ who is my Saviour, friend, than the parrot knows of the language he screams. In the universal diffusion of historic knowledge a great many have so much knowledge of Christ, and yet are infidels. But,

2. A man may know Christ *dogmatically*, and yet have not “the excellency of knowledge,” held so precious

by Paul. I do not come here to-day to raise my voice and to lend my influence against the dogmatic faiths of men; and yet what I want to say is this, that a belief held simply as a dogma is a very worthless thing. I think of a dogma as I think of a guide-board, to be read and left behind on the road along which it points. You would think me a very stupid fellow indeed did you see me standing days before some old guide-board lauding the knowledge it gave me of the route I wanted to travel; and you would not be far wrong in your estimate of my character. Now, my dear friend, all I want of a guide-board is to tell me which road to take, and if I keep staring at the sign I certainly shall never reach my journey's end. It will occur to any one that after I have entered the road I no longer need the guide-board. Of course I will leave it standing, for some one else may want to use it, but I am done with it—I have got all the knowledge it can impart, and pass on. Now, the application to religious beliefs is obvious and easy. Dogmas are useful, but they are nothing in themselves, and are only useful as guide-boards. And yet many in our Christian churches are hugging the old guide-boards which point to Christ, and flatter themselves that because the sign tells them how to reach Christ, they necessarily possess him—that they *know* him. I say to all such: Your dogmas are good as guide-boards to Christ, but they are not Christ. You may know what your guide-board says about Christ, and yet be as profoundly ignorant of the Redeemer as the veriest Hottentot. And I apprehend the reason why we have so many quarrels over this matter is, that men know more about the dogmas concerning Christ than they do about Christ. I don't care so much what the dogmas of a church are: what I want to know is if it has the spirit of Christ—has it “the excellency of the knowledge of Christ?”

Of course I understand that the more correct your dogmas the more surely will men find the road to Christ and heaven; but however theoretically and theologi-

cally correct your dogmas may be, they will not save men nor impart the excellent knowledge for which Paul spurned the world and its promises.

Here is a dear brother whose dogma of Christ is all right enough, and yet this dogmatic saint follows Christ all his days in a grudging, unwilling, cruel service! He knows Christ only to fear him, and follows him *because* he fears him, and as one for whom he feels no sympathy and cherishes no love. He *knows* Christ only as a tyrant, and yet his dogmatic belief is all right and sound. "Where the spirit of the Lord is, there is liberty," and hence I know that although this man may have a knowledge of Christ he does not possess "the excellency of knowledge." Thomas of old had a dogmatic idea of Christ's character more or less correct, but he did not know how blessed Christ was until he made a personal appropriation of him, and fell at his feet, crying in joyful and tearful surprise, "*My Lord! and my God!*" At that blessed moment he was not, to the faith of Thomas, Peter's God, or James' God, or Matthew's or Mark's God, but all his own—"*My Lord, and my God.*"

But let us leave this mode of treatment, and proceed to trace the methods and processes by which Paul was inducted into this "excellency of knowledge." The text says, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Now I assume, and I think not incorrectly, that in this text we have three successive steps, each consequent upon the other, by which we may know Christ. These different steps or processes are, (naming them a little out of the order in which they occur in the text) *sufferings, death, resurrection.*

1. In order to the attainment of "the excellency of the knowledge of Christ" we must *suffer* with him. I lay this down as fundamental to this knowledge of which we are speaking. No man or woman of mature years ever yet came to a perfect knowledge of Christ,

and never will, without *suffering*. Paul says, "That I may know him, and *the fellowship of his sufferings*."

God's word is very significant upon this point. "For it became him, for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through *sufferings*"—that is, perfect in his mediatorial office. "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs of Christ; *if so be that we suffer with him*, that we may be also glorified together." "For unto you it is given in the behalf of Christ, *not only to believe on him*, but also to suffer for his sake." And then, dear brethren and sisters, you will recall that other familiar text: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." In all this it is apparent that if we would *know* Christ we must have a *fellowship in his sufferings*.

After this, is it any wonder that the world's *dilettanti* do not *know* Christ? He is ignorant of Christ who only gathers the sweets of a religious profession, and ignores the gall and the bitterness. No soldiers knew George Washington so thoroughly as they who were his fellow-sufferers through that dreadful winter of Valley Forge. And so no man *can* know Christ's character who has not walked the rugged paths of a bitter experience, and who has not wrestled in throes of more than mortal agony in the Garden of Gethsemane, and expiated the sins of the flesh on the cross of personal sacrifice and spiritual death. Is it any wonder that secular historians do not catch his true character as they read and speculate in respectable ease in their book-shops? The only men who can or who ever have fathomed the mystery of the Incarnation are the ones to whom Christ left the largest legacy of his own sufferings.

Bushnell says, in the inimitable beauty of his own thought and words: "This world of suffering is God's great school of character. Suffering prepares for some of the highest possibilities and occasions of character. To bear, and dare—these two great lessons are among the chief moral uses of life. No world that God has made ought ever to want redemption; but if it does, there ought to be and must be a vast comprehension of suffering let down upon it to magnify and exalt the love of God; for Christ's descent upon this world meant this. *Sacrifice* is the great word that expressed Christ's mission. He came from all that was desirable to all that was repellent, and his miracles of healing, his words of comfort to creatures in sorrow, his suffering of death at the hands of his enemies—all included in the one word sacrifice—the full, outbeaming fact of the love of God."

And in the same manner, under the same conditions, we ourselves are to be fashioned and perfected in the graces of the divine love, by the burdens we bear and the sacrifices we support, whether for other men's sufferings or the sufferings they inflict on us.

The great practical matter is, that finding how to suffer well is a lesson to be studied. Passivity is not the true lesson—for a bulrush bowing to the wind could take that lesson as well; neither is it to brace ourselves with stoical energy, refusing to feel: but it is to learn like men what suffering can teach us. Our natures are corrupt, sinful, want discipline; and it is only those who can appreciate this great want who can welcome months of pain and suffering, and years of weariness and storm, all the while saying, with a kind of exultation—

"Nearer, my God, to thee;
E'en though a cross it be
That raiseth me
Nearer, my God, to thee."

And the man or woman who has learned to suffer well, has gotten the highest of moral victories.

"The excellency of the knowledge of Christ," then, is to comprehend what his incarnation, life, and death meant in relation to moral purposes. It will at once occur to the most superficial, that mere physical pain and penance are useless to this end. Severe religious asceticism never compasses this knowledge. To arrive at it we must in some way get at the *heart* of Christ, and feel the spirit of its divine throbbings. Of course there is nothing in the suffering of itself that is meritorious: we must guard this point. It benefits us only when it comes unavoidably in the line of our duty.

But I leave the strict line of this thought for another nearly related to it. I said that to possess "the excellency of the knowledge of Christ" we must *suffer* with him.

The religious philosophy of this lies in this: I think that in our sufferings there is an outreaching for sympathy and succor, which are never denied. I say this sympathy and succor of the Master are never denied to the cry of felt dependence, and conscious weakness and sinfulness. It makes no difference to the heart of Christ what human heart cries: its wants, if it feels that all human arms are too short, and all human power too feeble for its assistance, Christ hears and answers. The man may never have heard of the name of Christ, and may not know to tell how his prayer is answered, but *some* blessedness, from *some* Divine Comforter, has come to his misery, and his heart rests forever after in the great *fact* of some Saviour whom he loves. It is thus that I believe that thousands will be saved who never heard the *name* of Christ, nor conceived the doctrine or philosophy of the Incarnated God. If I believed otherwise, then must I believe the abominable thing that a righteous God will sweep into hell the outlying millions of heathens around us—which great and monstrous untruth I spurn. It seems to me that the great law, written on the heart of the race, is the universal law of a misery and suffering which all human means are impotent to relieve; and when this

great *fact* is driven in upon the inner consciousness by God's great school of suffering, and prayer goes out, redemption comes through Christ. I do not understand that it is in God's plan of redemption that I should understand all the processes by which it was wrought out in the Divine counsels; it is not required of necessity that I should understand how or when a Saviour came, or his name, or the details of his history: only this, that out of the depths of my suffering that I should be put upon wanting *some* Saviour, and reach out in my blindness after him. It is this great *fact* that men must recognize, and when God gets this *fact* into the human soul it matters not to Him whether it was driven in by a dogma or without one. You will understand that all this, in my own thinkings, has application only to a willful and voluntary ignorance.

In the light of this philosophy you may see how youth may outrank age, and ignorance o'ertop learning, in "the excellency of the knowledge of Christ." The child who has felt Christ a divine presence in the heart of its sufferings knows more of him than the speculative sage who has never felt his need of a Saviour. A poor, suffering, afflicted, unlettered child of God may have "the excellency of the knowledge of Christ," which is denied to the erudite philosopher. And so it is that such results of suffering are better than the conclusions of logic. A man may distrust the processes of human thought, but he never loses faith in the great fact that he was healed of his hurt.

In this way it is that Christ becomes not the Christ of a dogma, not the local deity of a sect, not the tyrant of caprice and partiality, but the great, blessed, Divine Friend of suffering humanity. I believe that Christ is the Saviour of every man, if every man will accept Him. I believe that God's *plan* or scheme of redemption is *universal* in its sweep, but that personal salvation through Christ rests upon man's volition. God's beneficence and love are as wide as the race, and

as boundless as all worlds. "That I may know Christ and the fellowship of his sufferings."

I had it in my mind to lead you along the line of the other thoughts suggested by the text. I refresh your minds by another reading: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." I have only time to barely allude to this other process of knowledge—the conformity to Christ's death. To know Christ, you must die with Him—that is, drink into the spirit of His death. And while you contemplate this thought let me remind you that this does not mean a simple conformity to the *mode* of His death—for Christ's death began further back; humanly speaking, it commenced with His self-consciousness. When as a youth He fully awoke to the full sweep of His mission; when He looked around upon a world in ruins, and upon the wrecks of men, tossed up by the storms of passion and wickedness; when He looked out from the depths of His own unsullied, spotless purity of character, upon the foulness of sin and blackness of crime everywhere manifest, the death began which culminated upon the cross. Christ's dying was one long, living death, as He felt the woes, and misery, and wretchedness of a world driven in upon Him. This death went on as He grew grandly indignant over all wrong and oppression; as He heard the widow's cry and orphan's prayer; as His pity and sympathy gathered multiplied burdens to itself; as He sighed over cities, and grieved and wept over graves; as He shuddered over the sins, and yet loved the sinners of the world; as He hungered and thirsted, as He wandered in a world which He had made, and yet in His poverty envying the foxes the homes of their holes, and the birds the sacred sanctuaries of their nests—*this* was Christ's death, to which we must be conformed if we would have "the excellency of knowledge."

Friends, the other thought—"the power of his resurrection"—I shrink from, even if time permitted.

its treatment. It doubtless conceals in its thought a great excellence of knowledge—but what human mind shall conceive of it, or human speech portray it! The knowledge I already possess of the power of Christ's resurrection—the resurrection to a *new* life—born, phoenix-like, from the ashes of the death I died to Him, thrills my heart oftentimes with an inexpressible glory, but the heights and depths, and lengths and breadths of this power, only eternity can reveal.

Dear friends in Christ, you have builded this beautiful temple, and now you come to dedicate it, I trust, to a true and beautiful spiritual worship; you come to lay it, let me hope, as your thank-offering at the Master's feet, to be not yours, but His forever. Let me say to old friends, to the most of whom I have preached in the past the glad Gospel of a free salvation: if you come to dedicate this beautiful house to some dogma that shall make war on some other dogma, or to some sentiment or principle born of passion or pride, go your ways alone, for my heart goes not with you, and my lips shall not speak you a welcome; but if you come, forever dedicating it to the better attainment of "the excellency of the knowledge of Christ," I hail you, and welcome you into the great brotherhood of Christ's followers. And let me say further, that I do not come to you to-day to pledge to you the support of any church or sect, or to demand any pledge from you in return. I come as an individual, in the name of my Master, to welcome you to His work-fields calling for laborers—to the waving harvests crying for reapers; I come from hedge and highway, where the shelterless poor are famishing for bread; from the couch of suffering and the abodes of the sorrowing; from the penitent thief and the impenitent Pharisee; from brows furrowed with care, and cheeks wet with tears; from the moral deserts and the rugged highways of a sin-stricken world; I come from those who wait and watch for the coming of the beautiful feet of those who bring glad tidings, to welcome you to *labor*—to LABOR!

I come to you, believing that in all the great essentials—taking you for all that you say and do—that you are gathering with us in the world's harvest-fields. I believe that my Christ is your Christ, and my God your God; and believing this, come to you in the interest of free thought, free speech, of a free church, a free Bible, and a free salvation through faith in Christ's atonement.

If you have builded this church on the foundation which is already laid—Christ, the gates of hell shall not prevail against it, and the blessing of Him who maketh rich shall rest upon you a divine benediction evermore. Amen.

Gems from Letters.

I often, in letters from friends, find gems which are worthy of resetting in the printed page. They will compare favorably with the finest expressions of the best writers, and are more agreeable, because they are more hearty. I give a few specimens as they come to hand:

"I ought not to have been so negative as to have lost my way in the path of love and duty."

"The New Jerusalem is surely coming. We can not put its wine into old bottles. Keep clear, I pray you, of all merely ecclesiastical organizations. The Church of Christ has moved out of these. They are falling away from the new life in Christ Jesus into which humanity is at this day rising. Let them be buried tenderly, as we bury the body after it has fulfilled its uses; but by all means let them be buried."

"How we fret over our little problems! How we send the universe of God spinning around our petty personalities!"

“——— preached on the resurrection. Ah! what a rattling of dry bones.”

“I look to Jesus to be my wisdom in small things as well as great. I hear His voice almost constantly, saying, ‘Believe on the Lord Jesus Christ, and thou shalt be saved.’ He offers Himself to me in the minutæ of every-day life, and I find I am to look for salvation from Him in all circumstances.”

“Some of our people are expecting great things at the camp-meeting, but this word has come to me: ‘Your set times and appointed feasts my soul hateth: *now* is the day of salvation.’”

THE dogma of the Pope's infallibility is prepared and will be proclaimed, as is usual by Rome, with an Anathema. And a curse it is! The Lord says to such, “Ye know not what spirit ye are of.” Evidently Rome has never yet heard His voice. But the difference between Roman and Protestant infallibility is, the Roman can not err, the Protestant does not.

THE LIVING WAY.

"The Kingdom of God is within you."

Edited by S. D. SIMONDS.

VOL. I.

SAN FRANCISCO, JULY, 1870.

No. 7.

Baptism in the New Church.

The *N. J. Messenger*, of June 1st, contains a carefully prepared statement of the principles of the "San Francisco Society of the New Jerusalem." Our readers will be glad to know definitely how these people view the ordinances, for it will mark somewhat definitely the degree of their spiritual apprehension, and enable us to judge of the amount of spiritual power likely to flow out through them into the community. This Society is in harmony with the General Convention of the New Jerusalem in the United States, and its principles have much more than a local significance.

They hold to the necessity of rebaptism, without any change of mode or formula. The reason of such a proceeding I could never yet see, and all the pleas urged for it have appeared to me finical, and based on pure assumptions. The Baptists are at least consistent in baptizing persons from Pedobaptist churches, for they deny that sprinkling, or pouring, is baptism. The efficacy of baptism, with them, depends on the *mode*, which is the poorest seed of legality; but with the New Church it depends on the administrator or the character of the

Entered according to Act of Congress, in the year 1870, by S. D. SIMONDS, in the Clerk's Office of the District Court of the District of California.

Society into which the candidate is baptized! This may be solely vanity—the most hopeless soil for a religious life. If our New Church friends insist on re-baptizing, I trust they will pardon me for saying they should invent a new mode or change the formula. And, by the way, why not say: “N——, I baptize thee in the name of Jesus Christ—the Father, and the Son, and the Holy Spirit. Amen.” This would have some merit as presenting a change in the formula. That, indeed, outsiders might complain of, but no more than they complain of the doctrine itself—and all who joined the New Church would accept it, because it is in precise accordance with her doctrines. The most zealous adherents of the precise words of the Lord would probably accept such a change, as it would be giving the fact, “Lo, I am with you always,” etc., which follows the direction to the Apostles, prominence in the baptism itself. What Christian would have the hardihood to object to that?

In the statement given, baptism is said to “represent the truths of faith,” and to “express a wish to be regenerated according to particular ideas.” “Societies in heaven are arranged according to affections,” which correspond to similar affectioned societies on earth. “When a man is introduced by baptism into a society on earth he is at the same time inserted into a corresponding society in heaven.” Well, does that *prove* any thing? or is it beautiful? May not baptism be a sign of proselytism? May it not introduce into a spiritually poor society, and into consociation with correspondent evil societies in the spiritual world? Our Lord said the Pharisees “compassed sea and land to make one proselyte,” and that “they made him two-

fold more the child of hell than themselves." I, by no means, urge that these people are Pharisees, yet it is evident that there are possibilities, which a man should anxiously consider, that this theory does not reach. There is also an unconscious self-assertion—that *we* are "conjoined" with the holiest angels—which men should shun. How does this position differ from the merest sectarianism? The desire to be regenerated "according to particular ideas" is hardly a safe road to travel. Every man should seek to be regenerated solely by the word of God, and he should submit his mind and heart to God in the simplicity of a little child, that he may gain the unspeakable advantage of a genuine work. This seeking to advance according to some ideas or patterns in our minds is always a great hindrance to progress, and sometimes a fatal mistake. We can not *read* or think ourselves into the kingdom. We must look to the Father for that same inconceivable power which brought Christ again from the dead.

But with the change of formula I suggest above, there would still be a necessity for a higher position on the subject of Baptism than any which I have seen advanced. It is, that the Lord himself baptizes all who are really in the New Church. Perhaps this has been announced, but if so I have not seen it. And this is the more remarkable, as the Scriptures are full of it. Take a few examples: "So shall he sprinkle many nations," etc. (Isa. xxxii : 15.) "Then will I sprinkle clean water upon you, and ye shall be clean," etc. (Ezek. xxxvi : 25.) "He shall baptize you with the Holy Ghost and fire." (Matt. iii : 11.) "And they were all filled with the Holy Ghost. . . . This is

that which was spoken by the prophet Joel, I will pour out my spirit upon all flesh, saith God. . . . Christ . . . hath shed forth that ye see and hear." Here is *real* baptism. Again it is brought out in these words : "He that believeth and is baptized shall be saved ; but he that believeth not shall be damned. And these signs shall follow them that believe : In my name shall they cast out devils ; they shall speak with new tongues ; they shall take up serpents, and if they drink any deadly thing it shall not hurt them ; they shall lay hands on the sick and they shall recover." (Mark xvi : 16-18.) This divine power does not follow symbol baptism, but it does follow the baptism given by the Lord himself. In my way of thinking, that is the New Church where the Lord alone administers the real ordinance. When any one believes in Him up to the point when his actual, real baptism by the Lord takes place, the signs spoken of do follow. The spiritual realities expressed by the letter are realized in the progressive life of the believer. And they may be manifest in external form, in answer to prayer, if the Lord will, but internally they are certain to exist. That is what constitutes the New Jerusalem, where there is no temple, "for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it," etc. (Rev. xxi : 22, 23.) That is, man's ministry of the letter of the word and the order of the Church disappear before the real light of the Lamb. Jehovah, in his personal, human, glorified form, is the eternal Word—the living word which illumines this Church. The ordinances are properly for those without, for us in our states of *natural* apprehension, but we are not then in the holy city ;

while there we have the real things which outward baptism signifies, and can not come down to the external. And in the most external state we ought to know from doctrine that the mere ordinance has no power to change the individual from one society of spirits to another. This must depend on the change in the quality of his life. I will give an illustration of real baptism from experience. Mrs. N—— had been several years a member of the Methodist Episcopal Church, but had fallen into a low state ; to use her expression, she had just “religion enough to make her miserable.” She was in hard bondage, and commenced an earnest effort of prayer and reading the Scriptures, to find the consolations she desired. She became convinced she had not been baptized. It so happened that she had been “sprinkled” when admitted to the church, but now she thought she must be immersed—to “follow Jesus,” as the word came to her. She applied to her pastor for baptism. He explained to her that she had been once baptized, and that he could not re-administer the ordinance. His arguments were not satisfactory to her, but as he declined to officiate in the matter, she applied to a Baptist preacher for immersion. He was quite willing to baptize her—would baptize the preacher and all the members of the Methodist Church, if desired ! He suggested that she should unite with the Baptist Church. That was close communion, and she did not approve of that feature. He loaned her a book that would explain that subject, and he promised that at a suitable time he would baptize her, even if she remained in the Methodist Church. The sister continued to look to the Lord in earnest prayer, and on a time the salvation she sought came to her in a way she had

not expected. She was so filled with ecstasy that she cried out, "*Rivers of living water, hallelujah!*" She shouted it over and over, mingled with exhortations and Scripture quotations like these: "Ho, every one that thirsteth, come ye to the waters. Come, buy wine and milk, without money and without price. He that believeth on me, out of his belly shall flow rivers of living water. Hallelujah! The spirit and the bride say come; and let him that heareth say come. And let him that is athirst come. And whosoever will let him take the water of life freely! Hallelujah!" This was said in such a voice as no art can imitate. And it was no temporary excitement, but has been confirmed by years of a progressive religious life.

Shortly after this experience the Baptist preacher informed her that he would on a given day baptize her with certain others. She replied: "Oh, the Lord has baptized me. I know what it is to be born of 'water and the spirit.'" She had no need now to be rebaptized with human hands.

Now, if my New Church friends will suffer this kind word without offense, they will let me say further, that if they would insist on this baptism by the Lord himself, before persons are admitted from the world to their Society, they would be far nearer forming the New Jerusalem than they are now likely to be. Wherein is your superior calling if you build on the same foundation as the Old Church, which you insist has passed away? Wherein has it passed away if you occupy the same place? Can you put the new wine into old bottles? Would you answer me by quotations from Swedenborg? I would reply, that if you can prove your position from his writings, you will to the same degree

disprove his illumination. The Lord says, "If I wash thee not thou hast no part with me." This is the eternal truth. Why not earnestly labor to bring men to realize it, and to seek the baptism which saves, and leave these external questions to external men.

The baptism of Christ by John presents a liberty to any who wish to follow in that way, but cannot be considered an imperative example. It was a sign of the end of the old dispensation—its filling up—and the opening of heaven itself to men. I beg leave to suggest yet again, if there is any stress to be laid on an exterior act of purifying, that instead of rebaptizing there should be a ceremony of feet washing, as our Lord positively directed. (See John xiii : 4-17.) Our New Church friends know how to explain this, and why should they not know that to baptize the second time in the name of the Father, and of the Son, and of the Holy Spirit, is really not externally with water, but such a testimony of Jesus as a woman may give. Indeed, I know one who realizes she does it, and in a humble way speaks of it as done, though no external formula is used. A testimony of the Lord is given with power, and Jesus is there.

I will add here, in closing, that during last month a substantial brother related to several, in a most simple manner, how that during prayer his mind opened without any effort of his own, and he beheld the river of water of life clear as crystal ; and what most surprised him was, that there seemed to be a little stream also running from his own heart. He expressed himself as healed, and living in a higher and sweeter sense than ever. This harmonizes the passages: "The water I shall give him shall be in him a well of water spring-

ing up unto everlasting life;" John iv : 14, and the vision of John, Rev. xxii : 1-3. Blessed state : "The throne of God and the Lamb shall be in it." It is there set up in the heart, and the river appears before us, because it is in less degree in us—the same as we see an object when the image is formed on the retina of the eye. These are some of the experiences which constitute the real New Church among men:

The Incarnation of God.

CHAPTER VII.

ITS GLORY (*continued*).

We have shown in Chapter V that the Incarnation was a necessary process for the revelation of the absolutely Divine unto finite intelligences. For it is evident that God must come into perfect relations of the finite, or remain forever unknown. The absolute is unthinkable, as Sir Wm. Hamilton shows, and Mr. Mansel accepts and tries to confirm by the Scriptures, saying "that the mystery of revelation is the mystery of reason also. . . . The Infinite is known to human reason merely as the negation of the finite : we know what it is not, and that is all."* But this logic can not touch the view we have taken, for Christ as God-man has given an infinite significance to the reason of things finite to our senses. I have read what Mr. Mansel says so well of the impossibility of conceiving of the relation of the Infinite to the finite, but his logical difficulty, which

* *Limits of Religious Thoughts*. Boston : Gould & Lincoln. 1859. P. 167.

belongs to the whole school, has already been answered by showing that the effort to think of God before creation is unphilosophical, and absurd. *We must think of things as we find them.*

Let us attempt, if we can, to conceive, at any moment of time, a finite world coming into existence by the fiat of an Infinite Creator. Can we conceive that the amount of existence is thereby increased—that the Infinite and the Finite together contain more reality than formerly existed in the Infinite alone? The supposition annihilates itself; for it represents Infinite Existence as capable of becoming greater still. But, on the other hand, can we have recourse to the opposite alternative, and conceive the Creator as evolving the world out of His own Essence; the amount of Being remaining as before, yet the Infinite and the Finite both existing? This supposition also annihilates itself; for if the Infinite suffer diminution by that portion of it which becomes the Finite, it is infinite no longer; and if it suffers no diminution, the two together are but equal to the Infinite alone, and the Finite is reduced to absolute nonentity. In any mode whatever of human thought, the co-existence of the Infinite and the Finite is inconceivable; and yet the non-existence of either is, by the same laws of consciousness, equally inconceivable. If Reason is to be the supreme Judge of Divine Truths, it will not be sufficient to follow its guidance up to a certain point, and to stop when it is inconvenient to proceed further. There is no logical break in the chain of consequences, from Socinianism to Pantheism, and from Pantheism to Atheism, and from Atheism to Pyrrhonism; and Pyrrhonism is but the suicide of Reason itself. “Nature,” says Pascal, “confounds the Pyrrhonists, and reason confounds the Dogmatists. What then becomes of man, if he seeks to discover his true condition by his natural reason? He can not avoid one of these sects, and he can not subsist in either.”—*Limits of Religious Thoughts*, pp. 168, 169.

All this is well worded, but there is the fatal mistake, when dealing with reason, of beginning where reason cannot begin, before all creation, which if we could do would make us infinite at once. We should be able to stand on nothing and gravitate as we would. This whole difficulty, vanishing at once by taking things as they are, leaves us in possession of the finite and infinite unknown. The Incarnation brings the infinite into view just as the reason requires, not by finiting

the infinite, or destroying the finite—all stands the same as to fact ; but as we have seen that which is finite to the senses is made infinite to the reason, and as the mind grows into regenerate conditions the infinite is beheld more and more clearly. It is the infinite in its eternal relations to the finite that is the God of the universe and the God of the Bible. It is not some being on a desert throne that is made known to us, but it is our Father in the Heavens. It is one who is in sympathy with his creatures. He loves them ; He redeems, saves, purifies and blesses them. He pitieth, as a father ; yea, in the tender words of Christ, he says : “ If ye being evil know how to give to your children, how much more will your heavenly Father [who is infinitely good] give good things to them that ask Him.” (Matt. vii : 7–11.) “ Sing, O heavens,” cries Isaiah, “ and be joyful, O earth ; and break forth into singing, O mountains, for the LORD hath comforted his people, and will have mercy on his afflicted. But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb ? Yea, they may forget, yet will not I forget thee.” (xlix : 13–15.) This may be called rhapsody, not logic ; but it must be clear to any man of sense, with a moment’s reflection, that the infinite must be in relations to all things and to every thing in particular, and that the consciousness of it must thrill the heart with ever-living joy. The Lord was, is, and will be always in these relations, and the Incarnation is but the manifestation therefore of the glory of God.

I presume it will be admitted that the Scriptures are apparently, at least, historical records, and present

events bounded by time and space. Now, to show that God comes into these events, I must show that they may be lifted into infinite significance by actual experience and by demonstrations of the reason. Take for example this passage: "And whosoever will not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet, [for a testimony against them is added in Mark vi : 11] verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city." (Matt. x : 14, 15.) It presses a judgment home which, finitely considered, seems most incongruous to the eternal love of which I have been speaking; and I present it in good part for that very reason. Not a word is needed to explain its natural language. There it is as plainly a finite appearance as words can make it, and expressing an act which literally no sane man would now do. It is, therefore, doubly to my hand for the illustration proposed, that these finite things have to the reason an infinite significance.

I doubt not but that all men have their enemies—those they do not love or that it is a trial to love. Some have been deeply injured by the wrong-doing of others, whom they find it hard to forgive. I know a man of great natural pride of character, who was most basely slandered by one who claimed to be a minister of the God of truth. What should he do? The thing, in a human point of view, was either to bear it all in silence or answer by attack with a bludgeon. He felt, as a noble nature feels, keenly the indignity done to him. After much struggle of mind he resolved to try the method Christ directs—"Tell him his fault between thee and him alone." (Matt. xviii : 15, 16.) This

he did. But it is not an easy thing to tell a man that he has lied about you, in ever so soft a way, and bring him to confess it. It is a bitter pill, and the erring brother would not swallow it. In fact, two or three hours were spent in almost angry discussion—most unbecoming, at least—and the difficulty appeared worse than before. As he left the room he said to himself, “I have obeyed the direction of Christ, yet here I am in a worse condition than before.” He could only submit the case to the Lord, expecting to carry it on as He directed, though it appeared hopeless. He awoke a morning or two after with a different state of mind than realized before. A love for his erring brother was in his heart. On examination he found that he had “shaken off the dust of his feet for a testimony against him.” He had obeyed the letter of the Word, and the spirit of love had come into his heart. He wanted nothing more to do with discipline. He was only concerned that his brother might escape out of the judgment of God, which, sure as eternal truth, had fallen on him, and he could never be saved unless brought out of that state. It has been his constant desire since to bring him to see the Divine love and escape the judgment of the Word.

Now do not understand me to say that the letter of Holy Scripture is dust, but our natural apprehensions of it, as we travel the way of obedience, are the dust of our feet, which we shake off when under temptation we use not our own will, but submit our ways unto the Lord. And a messenger of Christ is not to shake the dust of his feet literally off against those who reject him, but he is simply to use the Divine Word in its natural sense, which the most worldly can under-

stand, and it will be such a testimony to them as will compel them ultimately to repent, or leave them in utter condemnation. Now while no other interpretation is plausible even, this is rational and demonstrative of the infinite ideas which fill the language of Christ. The road a regenerate man is traveling is what the Scriptures really describe, and his natural apprehensions are but the dust of his feet. Hence the dust (Gen. ii : 14 and Isa. lxxv : 25) which is the serpent's meat, and the dust from which Jerusalem is to shake herself (Isa. lii : 2) is the literal sense of the Word. It is this dust that is made "fat with fatness." (Isa. xxxiv : 7.) And it is this dust that is converted by self-derived intelligence into "brimstone and burning pitch." (Isa. xxxiv : 9.)

Let any one examine these passages, or any other, in the effort to realize in his reason what is infinite and eternal in that which appears natural, variable, and partial to the senses, and as he acquires experience by obeying the truth, he will be amazed at the unfolding of the Divine glories. Every where, and all through the Word, there will appear, as it were, "the body of heaven in its clearness." His unperverted reason will instinctively declare that he beholds JOHOVAH and HE LIVETH.

Gems from Correspondents.

"There are many parts to the infinite whole, and he who shuts his eyes to this truth defrauds and belittles himself."—L. F. D.

"I was talking with a brother preacher, one day, when he said to me rather curtly: 'No one would accuse you of stealing your sermons; they are not orthodox

enough.' My wife instantly replied, 'I am very glad to have found out what orthodoxy is—it is stealing. I did not know it before.'—J. W. B.

An honorable gentleman, having read *THE LIVING WAY* for six months, writes thus to the editor: "I have no doubt your views are correct, and in the Lord's good time the world will perceive the brightness of the descending New Jerusalem, and receive with open hearts its heavenly love; and men will live an angelic life, and the anthem of the heavens, 'Glory to God in the highest; on earth, peace and good will among men!' will be echoed in glad concert from the earth. The Lord's Word and His loving religion have been for ages so cramped by creeds and walled in by sectarianism, and stinted and starved by dogmas—the brightness of its truth and warmth of its love so veiled and obscured by the teachings of men, and chilled by their cramped and acetic views, that I welcome with all my heart the efforts of any one to unvail it in its living light and boundless love."

ARE THESE SIGNS?—The zeal for mere doctrine is sometimes especially manifest in those who have once been renewed by the Holy Spirit, but have fallen away. Is not "faith alone," so generally taught—that is, faith separated from love—the Sodom of the soul? "As in the days of Sodom so shall it be in the day of the Son of Man," etc. Is modern spiritualism an angelic manifestation to lead out the Lots from the ecclesiasticisms of the day? Or are there rather angel-men who are doing this work? Or are all things of this day but parts of "one stupenduous whole," where the LORD in his second coming is manifesting himself?

"Look up, my soul; be still and gaze!"

Scriptural Sabbath School Lessons.

WITH NOTES AND SKETCHES OF THE PACIFIC FLORA.

By DR. A. KELLOGG.

Question.—"Was He not bodily in the world?"

Answer.—"He was in the world, and the world was made by him, and the world knew him not."—John i : 18.



BOLANDER'S CATCH-FLY PINK—(*Silene Bolanderi*—Gray.)

Bolander's Catch-fly Pink is new, and now for the first time illustrated. The stems are six inches to a foot high, growing in clusters; the main, spike-like, or parent root, penetrates often to a great depth; the crown is three or four inches below the surface of the earth; this throws off numerous intermediate, radiating root-stocks, which, emerging above the soil, send up one or more stems, with many flowers. A careless observer might take this first introductory root-branch as the true root itself.

The flowers are the most beautiful, delicate, and cheerful rose-color, we ever remember to have seen.

In general outline it is funnel-form, and fringed—more than a match for the finest Japanese Pinks ever imported into California. With the figure before us, it is quite needless to describe it in detail. The plant has not the bird-lime stickiness of the family by which flies are caught, as the common name implies, but is mostly soft and velvety, with a light hue. We have never known a more desirable plant for culture.

Question.—What saith the Lord, thy Redeemer?

Answer.—"I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself: he created it not in vain; he formed it to be inhabited. I am the Lord; and there is none else."

The *Redwood Daisy* is found in the margins bordering redwood forests, along the coast of California; it is a very pretty plant, with the face of the flowers pale, creamy, or whitish hue, and golden centre; the rays of the margin are always pink on the back. Strange to say, they are here never yellow, as the specific name would imply; farther south perhaps they are so.

REDWOOD DAISY—(*Pentacheta Aurea*—Nutt.)

So far as we know, it has never before been illustrated. It blooms in April and May.

“Consider the lilies of the field, how they grow: they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.”—Matthew vi : 28, 29.

"God is Love." "Love is the Fulfilling of the Law."

By MISS ELLA F. MORLEY.

An idea seems to have prevailed long in the Church that Christ, by the work of redemption, set aside the Law ; nay, even at His coming they seem to have fallen into the same error, since in His first recorded address to his disciples we find him earnestly endeavoring to remove it from their minds: "*Think not that I am come to destroy the Law—I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled. Whosoever shall do and teach (the commandments) the same shall be called great in the kingdom of heaven.*" "*All things must be fulfilled which were written in the law of Moses.*" (Luke xxiv.) His life was the fulfillment of the Law: "As the Father gave me commandment, even so I do." (John xiv : 31.) And not only did He fulfill it in the human and negative sense, but also in the Divine and positive sense. We can only abstain from the evils which are forbidden, but to the solemn precept, "Thou shalt not kill," He replied by raising the dead from the bier and the grave; "Thou shalt not steal," was the law ordained on Mount Sinai: He gave food to famishing multitudes; "Thou shalt not take the name of the Lord in vain:" "I have manifested thy name. I have glorified thee on earth" (John xvii : 6, 4); "Thou shalt not covet:" and see, He turns from that wondrously fair vision—"all the kingdoms of the world, and the glory of them"—and chooses the darkness and

agony of Gethsemane ! Yet by this perfect fulfillment of the Law He did not lessen in one iota its claims upon the obedience of man. When that solemn question was asked, which has found an echo in every age, in every human soul, "Good Master, what shall I do to inherit eternal life?" His reply was, "*Thou knowest the commandments*," and proceeds to demand, not only their external observance, but that love of God and the neighbor which is their soul ; "sell all that thou hast and distribute unto the poor . . . and come *follow me*." To the lawyer, asking the same question, He answers with another, "*What is written in the Law?*" "*This do*, and thou shalt live." "It is easier for heaven and earth to pass than one tittle of the Law to fail." Not only does He teach His followers to keep the Law in action, but in heart and mind also. (Matthew v : 21-48.) Not only must they abstain from murder, but from anger and revenge: "*Love your enemies* ;" "Thou shalt love the Lord thy God with *all thy heart* . . . and with *all thy mind* ;" "*Love one another as I have loved you*." His apostles also, in their epistles, repeatedly reiterate the precepts of the Decalogue. (St. Paul, Rom. xii, xiii ; 1 Cor. x ; Gal. v ; Ephes. iv, v, vi ; Colos. iii, iv ; 1 Thess. v ; James i, ii ; 1 Peter iv ; 1 John ii, iii.) "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." It is true that St. Paul draws a distinction between the Decalogue and the *ceremonial law* of the Jews, (which was indeed abolished as to its *external* observance) and this having been overlooked, many of his readers seem to have grossly misinterpreted his writings. It is evident that he would not have so plainly contradicted himself

as to have said of the *same* Law that its doers "*shall* be justified," (Rom. ii : 13) and "by the deeds of the Law shall *no* flesh be justified." He plainly alludes *only* to the sacrificial and ceremonial laws in saying, "Now we are delivered from the law—that being dead wherein we were held ;" since he immediately proceeds to inculcate most strenuously, in this *same* epistle, obedience to *all* the precepts of the Decalogue. (xiii, etc.) Also in Galatians, when reproaching them bitterly for having *returned* "*to the law*," he straightway explains *what* law, saying, "*Ye observe days, and months, and times, and years*;" and lest they should imagine themselves freed from works by grace, he concludes with that most solemn and awful warning, "*Be not deceived*, God is not mocked ; whatsoever a man soweth *that* shall he reap ;" *therefore*, "let us not be *weary* in well-doing." Nay, so far from the Decalogue's having been annulled by Christianity, it is the essential spirit and life of Christianity, and in all its precepts refers *only to Christ*, as is plainly shown by the following comparison of passages from the Old and New Testaments :

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above or in the earth beneath, or in the water under the earth: thou shalt not bow down thyself to them, nor worship them, for I the Lord thy God am a jealous God, and visit the sins of the father upon the children unto the third and fourth generation of them that hate me; and show mercy unto thousands of them that love me and keep my commandments.

"There is no God else beside me : a just God and a Saviour, there is none beside me." (Is. xlv.) "We have heard him ourselves, and *know* that this is indeed the Christ, the Saviour of the world." (John iv : 42.) "Jesus said unto them, Verily, verily,

I say unto you, Before Abraham was, *I am*." (John viii : 58.) "And God said unto Moses, I am that I am . . . thus shalt thou say . . . *I am* hath sent me unto you." "Jesus saith unto them, *I am*." (John xviii : 5, 6, 8.)

III. Thou shalt not take the name of the Lord thy God in vain.

"I am the Lord ; that is my name ; and my glory will I not give to another." (Is. xlii : 8.) "These are written, that ye might believe that Jesus is the Christ . . . and that believing ye might have life *through his name*." (John xx : 31.) "By the name of Jesus of Nazareth . . . for there is none other name given under heaven among men whereby we must be saved." (Acts iv : 12.) "At the name of Jesus every knee should bow." (Phil. ii : 10.)

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labor and do all that thou hast to do; *but the seventh day is the Sabbath of the Lord thy God*: in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

"The son of man is Lord even of the Sabbath-day." (Matt. xii : 8.) "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." (Matt. xi : 28.) "Let no man judge you . . . in respect of . . . the Sabbath-days: which are a shadow of things to come; *but the body is of Christ*." (Coloss. ii : 17.)

V. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

"Call no man your father upon the earth, for one is your father which is in heaven." (Matt. xxiii.) "Thou, O Lord, art our Father, our Redeemer." (Is. lxiii.) The Church is represented as our mother, (as in Is. lxvi : 7-12, Hosea, etc.) and as Christ is not only the Head, but the Life of the Church, our duties to it are our duties to Him also.

VI. Thou shalt not kill.

"I am . . . the Life." (John xi : 25.)

VII. Thou shalt not commit adultery.

"Thy Maker is thine husband; the Lord of Hosts is his name."
 "The marriage of the Lamb is come, and his wife hath made herself ready." (Rev. xix : 7.) Speaking of the degenerate church God says, Thou hast been "as a wife that committeth adultery." (Ezek. xvi : 32, 38.)

VIII. Thou shalt not steal.

"I am the door." "He that entereth not by the door into the fold, but climbeth up some other way, *the same is a thief and a robber.*"

IX. Thou shalt not bear false witness against thy neighbor.

"I am . . . the Truth." "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John xviii : 37.)

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

"Covetousness, which is idolatry." (Coloss. iii : 5.) "*This ye know, that no . . . covetous man, which is an idolater, hath any inheritance in the kingdom of Christ.*" (Ephes. v : 5.) "Ye can not serve God and Mammon." "Lo, I come to do thy will, oh God!" (Heb. v : 7, 9.)

THIS IS THE WAY OF SALVATION.

"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." (Gen. iv : 7.)

Man can not possibly be saved by any other means than obedience to the precepts of the Decalogue, since *the violation of these is Hell, and the fulfilling of them is Heaven.* What is Hell, if it be not the abode of anger, revenge, falsehood, theft, malignity, envy, hatred to God and man? And surely we can not imagine Heaven, like the Mohammedan Paradise, merely the gratification of the senses! It is also a state of tranquillity and peace, of innocence, joy, and love; and is not good-

ness the fountain of these? "*Blessed are they that do His commandments*, that they may have right to the tree of life, and may enter in through the gates into the city." Is *this*, then, the abrogation of the Law? Is not Heaven freedom from all evil, and do not the commandments prohibit all sin, so that there can no sin be mentioned, or thought of, which is not forbidden by these? And since, so far as one puts away an error, or evil, so far he obtains the opposite truth, or good; so there is no good imaginable which is not likewise contained within this Law. Is there any possible way of obtaining virtue save by shunning vice? "Cease to do evil; learn to do well;" first, the pulling down of the strongholds of sin, then the building up of the abode of virtue. We can originate no good, or truth, but we can, *as of ourselves*, depart from evil and error, and the Lord will flow in with righteousness and wisdom. He who would be truthful must cease from falsehood; he who would be honest must abstain from theft; by putting away murder, cruelty, revenge, and hatred, one gains the opposite virtue, love, which is true life. "And it shall be called the way of holiness; the unclean shall not pass over it; . . . the wayfaring men, though fools, shall not err therein." (Is. xxxv : 8.) Could one desire a plainer path to heaven? So understanding the Law, we may now comprehend why our Lord laid peculiar stress on the negative commandments, which referred to our duties to our fellow-men.

"*If thou wilt enter into life, keep the commandments.* He saith unto Him, Which? Jesus said, Thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; honor thy father and thy mother; and thou shalt love thy neighbor as thyself."

“Evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies : these are the things which defile a man.” As man keeps faithfully the laws of kindness toward man, so will the Lord enable him to keep “the first of all the commandments”—love to Himself. “They shall go from strength to strength;” first, the laws of external obedience, then the laws of truth, and, lastly, the law of love—which is “the *fulfilling*” of all.

The fourth commandment—“Remember the Sabbath-day to keep it holy,” etc.—may seem to need further explanation, since it differs from all the other nine in *appearing* to be devoid of an inherent moral obligation, and therefore an arbitrary law. Hence has originated a tendency to loosen its claim, to reduce its observance more and more to a mere shadow of obedience. And, in fact, an observance *merely external*, without a life of goodness, is a mere nothing, and so regarded by our Lord. (See His teaching on this subject, Matthew xii : 1-13.) “Is not the life more than meat, and the body than raiment?” But this Law does not merely inculcate the observance of one day, but includes in the spirit, if not in the letter, the perfect *rest* or Sabbath of the soul, (Matt. ii : 28) and all the rites and ceremonies of worship which, if *containing their essential life, goodness and truth*, are of inestimable importance. Thus, Baptism and our Lord’s Supper, if taken with a pure heart, are the means of consociation with the heavens, and conjunction with God ! We are so external in our affections and thoughts, that much, very much, depends on the external means of obtaining goodness and truth; nay, united with those, they are absolutely essential for a healthy spiritual life. Thus, we may clearly see

that this commandment also is *not arbitrary*, or only for the glory of God, but is a law of order, a law inherent in, and essential to, our life—*our eternal life*. Nor can we choose between obedience and disobedience, save as we might choose between life and death. And *dare* we hesitate?

St. Paul's Doctrine of the Resurrection.

NO. IV.

By D. A. DRYDEN.

Having concluded St. Paul's direct teaching concerning the resurrection of the body, the next step would be to consider the time and order of the event. But I feel constrained to turn aside somewhat in order to strengthen the view of his doctrine already presented, by showing how completely it escapes the real difficulties which so embarrass the doctrine of a long-future resurrection of the flesh, and how beautifully it harmonizes with the philosophy of natural facts; chief among those difficulties is this: that such a resurrection is not specifically or obviously taught in the Word. *There is not a text in the New Testament in which the somati is mentioned directly in connection with the future resurrection.* As a doctrine, the future resurrection of the flesh rests upon the inferential and doctrinal interpretation of the Word rather than upon the Word itself. And hence arises the next grave difficulty which must of necessity environ a doctrine resting on such a foundation. It is this: Just *what* is comprehended in the fact of such resurrection? Just *where* is to be found the definite, conclusive, authoritative standard of faith? Who is to determine just *what* statement is orthodox?

[Mr. Dryden here presents a number of conflicting statements from authors on the subject, for which I have not room, and I regret it the less, as they are all sheer assumptions, and after the manner of discussion among the old Pharisees and Sadducees. It is time to be done with them. He then proceeds thus:—Ed.]

These extracts might be extended into a large volume, with even increasing contrariety, not to say palpable contradictions. And from among such standards of orthodoxy, which must one choose in order to be orthodox in the faith? Where doctors so widely differ, which must one believe? To believe all of them would require very much faith, and not a little to believe either of them. Then where is the definite, uniform standard of faith in the churches? Whose doctrine is the authoritative one? Manifestly there is no standard of faith. Many, perhaps most, have given the subject but little thought—have no definite views or conceptions, and feel but little interest in it. How can they when it is put so far off? And even in the minds of preachers and theologians who essay to teach, there seem to float confused and contradictory theories, notions, and doctrines, from the most crude and materialistic to the most subtle and bewilderingly metaphysical and speculative.

Again: the doctrine of the long-future resurrection of the flesh is sadly out of harmony with every known law and developing process of organic life, and finds no analogical or corresponding facts in all God's life-creating and developing order in Nature, or in man himself. Indeed, it utterly sets aside all laws of organic life, and rests upon future miracles. But where is the evidence or the authority for teaching that

organic human life—either physical, intellectual, or spiritual—ever has, or ever will be, either created or developed by miracle? Even in the original creation of the body from dust, are we taught that this highest order of organic physical life was suddenly, miraculously made out of a lump of dust?—or was it not the culmination of a creative process, long progressing through previous processes and established laws of organic life? Certain it is, as we do know, that the body, as now constituted, is not dependent upon a miracle, but is begotten and developed through established laws and processes of organic life, many of which are discovered and understood. And is it not equally true that the resurrection, or spiritualization of the body, which is but an upward step in the developing process of its organic life, is also accomplished through established laws of spiritual life? Certain it is, that put upon this philosophical basis, the resurrection of the body is wonderfully illustrated by most striking corresponding facts in Nature. But on the other basis there is not a single analogical fact in the whole natural world. True, it is generally claimed by the advocates of the long-future resurrection of the flesh, that such analogies are abundant. And such argument has been much made of. It is claimed that in the annual recurrent life of spring from the grave of winter, we have a manifold analogical illustration and prophecy of the future resurrection of the flesh from the grave. Very true, we have here in Nature abundant facts which teach by correspondence the future life of the body. But how? Is it by gathering up again and putting on anew the identical sloughs and old, rotten foliage of last year? Does the tree clothe itself in the new life and

beauty of spring by gathering again and putting on afresh the identical leaves, blossoms, and fruits which faded and fell as winter came? Does the rose-bush ever put on again the foliage and blooms which it cast off in the autumn? Are these sloughs ever resurrected or restored to life again? And of all the ten thousand thousand forms of vegetable life which thus droop and die, not one of them is ever raised to life again in any sense whatever. And where in all the recurrent life of spring, in all the transformations of life in the whole vegetable world, is there a single fact which corresponds at all to the raising to life again the dust of a dead body? Not one, *not one*. The correspondence is still more suggestive in the wonderful transformations which take place in various forms of insect life; in which there is not only a renewal of life, as in the vegetable, but an actual rising to higher and more elaborate forms of life. For example, the *libellula*, or dragon-fly; the silkworm, caterpillar, etc. The wonderful transformations through which these insects pass are familiar to every naturalist. And to show the difficulty of using these suggestive facts in support of the future resurrection of the flesh, I need but refer to the reasoning of the acute Dr. Gregory. In speaking of the development of the dragon-fly, he says: "Who that saw the little pendent coffin, in which the inanimate insect lay entombed, would ever predict that in a few weeks, perhaps hours, it would become one of the most elegant of winged insects? And who that contemplates with the mind of a philosopher this curious transformation, can deny that the body of a dead man may at some future period be again invested with vigor and activity, and soar to regions for which some latent organization

may fit it?" But what analogy could the unbiased mind of a true philosopher ever see between such an insect, in its little pendent coffin, and the dead body of a man in its coffin? In the former, all the forces of organic life remain, and are ever active in developing the higher form of bodily life in which the insect is soon to rise; the other is abandoned to corruption and utter dissolution—not a vestige of life of any kind within it. Does not the true philosopher see that the analogue is between the dead body and the little pendent coffin after the new form of life has left it? And to prove to him that the dead body of a man may at some future time soar away, you must show him the *fact* that the little pendent coffin, or cast-off slug of the insect, will soar away, or that the winged dragon-fly does return to enter it again, or that its particles will in some way enter into its new and higher organism. But where, in all the developing life of Nature, has such a fact ever been known? Nowhere, in all the history of insect or any other life in the natural world, can such a fact be found. But everywhere and evermore the law of organic life is development, not return; ascent, not descent. And so in man: it is from the earthly to the heavenly, from the natural to the spiritual. And as we realize that the present life in the body is his slug state, that the organizing forces of the Divine life-power are actively evolving the higher spiritual organism; then the analogy is complete and wonderfully suggestive, so that not an insect that rises from its slug to its chrysalis, not a tree, or shrub, or plant, or flower, that rises in the new life and verdure of spring, but teaches man that death is but the condition of his rising from his slug to his chrysalis state. But in all the book of

Nature *not one fact* to teach that the fleshly exuvix̃e of the earthly body will ever be raised again—*not one*.

This is even admitted by some of the most able advocates of a future bodily resurrection. Dr. Hitchcock, in speaking of those writers on natural theology, who, like Dr. Gregory, appeal to the analogy of Nature, says: "But, unfortunately, there is one defect in the analogy which seems to have been overlooked. When man is laid in the grave we know that *no vestige of life remains*. We may inflict whatever injuries we please upon the dead body, but it will exhibit no signs of sensibility. Not so with the insect: in its most torpid state you can always find marks of vitality. The conclusion therefore is, that the curious facts respecting insect metamorphosis, although a beautiful emblem of man's resurrection, are but a poor argument in direct proof of the doctrine." Dr. Mattison, in his late work, in commenting upon this, says: "Dr. Hitchcock has well observed, Nature furnishes no instance of life from an actual state of death, and, consequently, affords no really appropriate or complete illustration of the resurrection of the body. Had we no better light upon this subject than these emblems we should be constrained to say with Beattie's Hermit:

'But when shall spring visit the moldering urn;
Oh! when shall day dawn on the night of the grave?'

There is nothing in Nature alone to assure us of a future life for the body of man. There is no living *ovum* or germ in the dead body that retains its vitality through the cold winter of the tomb. . . . Nature's more legitimate lesson would be, that man once dead will live no more forever." Now, from the standpoint of these eminent minds, this which they say is all true. Limiting the resurrection, as they do, to the future gathering up of the dissipated exuvix̃e of the dead body, there is a defect in the analogy—a sad one,

too: to such a dead body there is no "vestige of life" or "sensibility," no "ovum or germ;" "no lesson in all Nature," not even in all the recurrent life-spring, or all the wonderful developing life insects, that it will ever live again. And, on the part of these able and eminent advocates of such a resurrection, this must be a rather sad yielding up of what has generally been relied upon as a convincing argument. But, in actual *fact*, are these things which they say, true at all? Is God's book of Nature thus dumb and blank? Rather, when properly interpreted, does it not teach, by a thousand tongues, that although man die yet doth he live again?—that death is but the condition of his passing from his slug to his glorified form? Then let the advocates of a long-future fleshly resurrection admit, as they must, that God in Nature nowhere teaches *such* a resurrection. But let them not condemn all Nature to silence, and drape her in the sable pall of death. Let her speak. And let man have an ear to hear *what* she saith. In her most beautiful and suggestive facts let him everywhere read the sure prophecies of his own corporeal immortality.

Again, this notion of a long-future resurrection of the flesh is sadly out of harmony with our most rational and cherished ideas of man's future development. In this life the development reached from birth to death is limited, indeed, even under the most favorable conditions. While with millions it is cut short in early childhood, millions more die in old age in the state of soul-childhood. Hence the cherished conception that mature development will be reached in the next life. But how can this be with the whole order of personal organic life broken up by death? For even the advocates of a long-future resurrection do admit that the state of personal existence after death—the soul in heaven or hell, the body in the dust—is an "abnormal state." Indeed, it is actual disorganization. And with the body in the dust, there surely can be no

development after death. And if this same body in the dust is still an essential part of the personal organism—if it is again to be the organ of the soul—how can the soul develop without it? And if so, how can it return to take on again the organ that was a clog even in this life? How could a child, after developing for centuries in all its soul-powers, return to put on again the wee body it put off ages ago? Or will the same miracle which gathers up the little dust suddenly develop it into an organ suited to the expanded soul? How irrational, childish, and absurd are all such conceptions of life hereafter. The only logical conclusion from such a premise is, that there can be no normal organic development between death and the resurrection. And what a conception of everlasting life is that! My soul shudders and recoils at the thought of it. And where in all the written Word is there one verse or line that so much as hints at this reunion of soul and body—this reconstruction of man's personal organism, after centuries of involuntary separation? Such a notion rests *wholly* upon speculation and inference. It can not be forced out of a text in the Bible, even on the rack of the most ingenious interpretation. This is even admitted by Dr. Mattison, one of the staunchest advocates of such reconstruction. (See Resurrection Body, page 337, section xi.)

How do all such speculations and difficulties about the future life vanish away in the clear light of Paul's grand conception, that death is but an upward step in the developing order of man's organic life! From the collateral statements of this article, I trust it may be clear that St. Paul's doctrine of the future life of the body beautifully harmonizes with the philosophy of natural facts. And that we at once escape all the irrepressible difficulties which ever beset the doctrine of a future fleshly resurrection by simply accepting his statement.

THE LIVING WAY.

"The Kingdom of God is within you."

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The Incarnation of God.

CHAPTER X.

THE PROGRESS OF HUMANITY.

The subject of this chapter, it should be remembered, is a subordinate part to the glory of the ministry of Christ among men. That ministry is described in the Word as His "coming in the glory of the Father with His holy angels." At this time there is a great revelation of grace in the Incarnation of Himself in His people. Differ as men may as to the nature of His second coming, it does not annul His first, but must carry it into higher significance and perpetual realization in the consciousness of humanity. What God does once He does forever, is a first truth or axiom. He is "without variableness or shadow of turning." Creation, once begun, is carried on forever. He has spoken, which is the same as to say He speaks eternally. Incarnated once, He carries on the same Divine work forever. "My Father worketh hitherto, and I work," says Jesus, in words whose sublimity is rarely realized.

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But these first truths of the reason may be called by some mere theories, and it becomes necessary to produce the positive declarations of Scripture, and the facts of human progress.

The Scriptures teach positively that miracles are features in the Lord's Incarnate work. Jesus says: "Verily, verily, I say unto you, he that believeth on me the works that I do shall he do also, and greater works than these shall he do, because I go to the Father." (John xiv : 12.) There is no way for a Christian man to get round this text. It is so emphatic and universal in its application, to *whosoever believeth*, that all effort to avoid its force must be unchristian. If, however, it were alone, strong as it is, as the Word of God, unbelief might possibly gain ascendancy; but it is not alone. It is virtually incorporated into the great commission. (Mark xvi : 15-20.) "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; . . . they shall lay hands on the sick and they shall recover." Now, these "greater works" and signs do not follow natural faith. It is as absurd and hypocritical to claim that they do as it is impious to deny the text. They only follow the Incarnation, when Christ is made flesh interiorly in the soul of the believer, as he was in the holy mother.* When the faith attains that point the greater works are done in us and by us—all power being derived from God, the glorified. The Holy Spirit takes of Him and glorifies Him.† While these signs and works are im-

* See THE LIVING WAY, for August, pp. 233-4, 251-3, 256-7.

† "He [the Spirit of Truth] shall glorify me: for he shall take of mine and show it unto you." (John xvi : 14.)

possible on the plane of mere natural belief, they are orderly, rational, and universal, on the plane of the spirit man. They are wonders to the natural sight; they are, in their spiritual significance, Divine methods of the subjection of nature to the Spirit, in the higher realm of Christian manhood.

Christians are called, as Christ was, to be one with God, and perfect even as their Father in heaven is perfect. They are commissioned to remit sin,* to be without sin,† to judge the world, and men, and angels,‡ and to know all things.§ Now these things are certainly not in the natural plane of humanity, where all is sin, imperfection, ignorance, and feebleness. There must come into man, in order to fill these things, the new spiritual humanity, of which Christ is the type. "Know ye not, of your own selves, that Jesus Christ is IN YOU, except ye be reprobates."

The world and the present Christian church, as represented in the great denominations, are about on the same level. The world is more aggressive, and is really going forward, while the Church is stationary, or declining in spiritual power. "Now learn a parable of the fig-tree—when her branch is yet tender and putteth forth leaves ye know that summer is nigh." The fig-tree is the symbol of the natural man. It is the same as if he had said, when the world blossoms into wealth,

* "Whosoever sins ye remit they are remitted, and whosoever sins ye retain they are retained." (John 'xx : 23.)

† "He that is born of God doth not commit sin." (1 John iii : 9.)

‡ "Know ye not that the saints shall judge the world."

§ "Ye have an unction from the Holy One, and ye know all things." (1 John ii : 20.)

and shows its vast life, in inventions, improvements, crowding itself into the Church, then know that the Lord is coming. *Now learn this parable.* Is a minister now called to any pulpit except for his natural powers, his eloquence, or popular address, or dramatic power? If he fail in these points, woe to him, whatever his piety, age, or experience. Does not the man who pays the most take the best position in the Church? Is not wealth the leading influence there? I speak generally. The godly men and women who have not bowed the knee to this externalism—this modern Baal—are exceptions, not the rule. Yet the daylight of the New Age is not bound. There is a real progress in humanity, in science, in invention, in ideas of government, which add immensely to the civilization and comfort of the world.

“Said a friend to Prof. Morse, whose first message on the telegraph was, ‘Behold what God hath wrought!’ ‘Tell me, is your invention any wonder now, or has the wonder worn off?’” He replied: ‘The wonder is as great to me now as ever. I go into the telegraph office sometimes and watch the operators at their work, and the wonder all comes back; it seems to be set above me. I can hardly realize that it is my work; it seems as if another had done it through me.’ The confession was a most ingenious and honorable one. The reason for the electric telegraph, as for all great discoveries, dwells not in the seen but unseen; it is the inner, subtle, Divine influence, working through the delicate organism of the child of genius, pulsing through him toward the great unfolding of the ages, watching for the full time.”

The above I quote from Rev. Robert Collyer, in *Old and New* (p. 38), as a specimen of the ideas that are

saturation the best literature of the day; breathing the universal conviction that the ages are unfolding to a glorious consummation, which from the Scriptures we learn is the appearing of the Christ-man, the re-incarnation, or man restored to the Divine image, or love and wisdom organized in human society. "In that day Saviours shall come up on Mount Zion, and shall judge the Mount of Esau, and the Kingdom shall be the LORD's." (Obad. xxi.) Government is advancing from being a thing of priest- and king-craft to a creature of the people, based on the brotherhood of man and the Fatherhood of God, and blossoming with justice and equality before the law for all men. This immense advance may be seen in a single extract:

"When in 1430 the Italian Æneas Sylvus, afterward Pope Pius II, visited England, it was in his eyes most forlorn. Houses in cities were in stones without mortar. Cottages had no other door than a stiffened bull-hide. Food was coarse. Bread was such a rarity among the people as to be a curiosity. Women 'giggled' at the sight of it. When afterward, under Henry VIII, civilization had begun, the condition of the people was deplorable. There was no such thing among them as comfort, while plague and death-sweats prevailed. The learned and ingenius Erasmus, who was an honored guest in England at this time, refers much to the filthiness of the houses. The floors he describes as commonly of clay, strewn with rushes, sometimes remaining unmolested for twenty years, festering with spittle, vomit, and uncleanness of dogs and men, and other odors not to be named. I quote the words of this eminent observer. The traveler from the interior of Africa would hardly make a worse report."—*Charles Sumner's Address on Caste.*

In the same address, Mr. Sumner shows there was little recognition of a common humanity even in the last century. A great lady, Madame du Chatelet, the French translator of Newton, found no difficulty in undressing before the men-servants of her household, not considering it well proved that such persons were of

the human family. And it is less time than that that men and women-servants were held as chattels personal. England, and Europe, and America, have risen by degrees, and through violent convulsions, out of these conditions, by means of an increasing spiritual light, which is being poured on the mind. Why may not Africa arise in the next four hundred and forty years as much as Europe has since the days of Henry VIII? And why may not civilization advance in the same ratio in Europe and America? And especially since now the progress is intensely rapid to what it was a century ago. Ocean steamships, telegraphs, and railways, are bringing the world into one neighborhood. And in the progress of humanity it is possible to make the whole world one United States. Government may yet be based on science, as exact as the principles of geometry. All that is needed is real brotherhood of feeling, justice, and truth, in all dealings; that is, a spiritual, unselfish humanity, or the Christ-man born into the whole world.

Plato's Utopia is but another name for the impossible in the development of natural humanity. It is but a poetic dream, for no stream can rise above its fountain. The natural man is of the earth, earthy. All possible phases of his life, from his earth nature, will but repeat the same failures; downward, up and down, as the ages roll by, and that same life, if perpetuated into the spiritual world, would be of the same quality to eternity. Heavens and hells would be formed, disappear, formed again, overturned and reformed, long as the earth-born spirit endured. All would be shaken *yet once more*, till the everlasting kingdom, based on the

Divine humanity in man, appeared. Here only is stability and eternal progress. All other heavens must vanish, and as a vesture be folded up and changed.

St. Paul warrants these affirmations of the reason when he says: "That in the dispensation of the fullness of times he might gather together in one all things in Christ, which are in the heavens and which are on earth." (Eph. i : 10. Margin.) And again, speaking of saints departed, he says: "These all having obtained a good report through faith, received not the promise : God having provided some better thing for us, that they without us should not be made perfect." (Heb. xi : 39; 40.) Thus we see in the Divine economy of the Incarnation, earth and heaven in motion toward this central point. Astronomers tell us that the *fixed* stars are only so in appearance; that though they are centres of great systems they are but parts of greater, and are all in motion about one common centre. This sublime movement in the physical heavens illustrates the majestic movements in the spiritual worlds, in the harmonious attraction of the throne of the Divine Humanity.

The surprising changes in the progress of humanity in the last hundred years must have a cause. Men were intellectual before. They were religious, and had the Bible before. Its spread is a part of the activities of these times, not the cause of these activities. The Christian church was strong before, but for many centuries humanity did not make apparent progress. What has caused the sudden awakening of nations, the formation of republics, the humanization of governments, and diminished the tyrannies of the Church? Is not the Lord in all this? Has not a New Church, which

was the order of progress in previous ages, been formed now as the basis of this progress? Has not the Lord come as a "thief in the night," and is He not performing the same work for which He took so many ages to prepare the world—the Incarnation of Himself? Is not this His second coming? What is the meaning of the spiritual phenomena of these days? Can any man doubt that angels and spirits are mingling now in human society? What are the opened visions of living and dying men, women, and children, but confirmations of the New Dispensation?

Chronologically, we have reached the "time of the end." It is an absurdity for a man to attempt to fix literal time in prophecy beyond the present hour. The end of the age has come, as men compute time. Then is not this wonderful movement in humanity caused by the appearance of the Lord himself in the spiritual world, where "every eye" beholds Him? Did He not say His second coming should be in the glory of the Father? Can that be other than spiritual and eternal? Is not the more abundant grace poured on believers, the first of the Revelation of Himself? The effects which are now apparent in humanity, from causes in the spiritual world, are numerous, marvelous, sublime, and not without the solemnities of the question, "Who may abide the day of His coming!"

The emancipation of the serfs by Russia, the enfranchisement of the colored race in the United States (now the most popular Government in the world), and the promulgation recently made of the decree of emancipation in Cuba, by which all slaves of the Spanish Government are unconditionally freed, and all children

born hereafter of slave mothers are free, and all born since 1868 are free at twenty-one, and freeing all over sixty years of age, and all others when they shall attain that age—are events the most significant and impressive in the progress of humanity. Who does not see the finger of God pointing to the Divine Incarnation in man as the culminating glory of earth? It is an age when ideas are advancing; and when these ideas get the exaltation that belongs properly to them, by the “growth of natural selection,” it may be then they will be “made flesh,” as the eternal Word was, and God will dwell with men—their God unto “perpetual generations.” God’s bow is in the cloud still (Gen. ix : 12–17), not only in the rain-cloud, but in every cloud of human guilt and error. Is not the seventh trumpet sounding? Is not this the finishing of the mystery of God as he hath declared by His servants the prophets? Is not this the time of the restitution of all things spoken of by them since the world began? *

Caution Against Uncharitableness.

EXPOSITION OF MARK ix : 38–50.

How many have read the deeply, solemn words of our Lord, relative to entering into life maimed, and halt, rather than with two hands and two feet, to be cast into hell, “where their worm dieth not and the fire is not quenched,” without any rational perception of what the text and connection really requires them

* Rev. x : 8, and Acts iii : 21.

to do. It is not certainly required that a man should cut off his foot or hand literally, though that is just what the letter says, and if the Bible is to be understood just as a human composition, that is what is commanded. Let such interpreters beware. They help no one much, and are sending men to the insane asylums by scores.* The real thing presented, is instruction in spiritual things. A little attention to the scope of the passage, and to the use of words in Scripture, will show us what the eye, hand, and foot, spiritually mean.

The *eye*, when spiritually considered, means the understanding. "The eyes of the LORD are over the *righteous*," signifies his Omniscience. "If thine eye be single, thy whole body shall be full of light," signifies that that difference which naturally exists in us between perception and obedience, is done away. We hear and obey at the same moment. Then our eye is single. The "seven eyes," or "seven lamps of fire," of Revelation (v : 6), are figures of the infinite perfection of wisdom from the Lord, working in all his providences. The impulse of hatred is called an "evil eye," *e. g.*, "Out of the heart proceedeth . . . an evil eye." (Mark vii : 22.) Then if the eye offends, or the understanding we have leads us to anything uncharitable, we are to "pluck it out."

The *hand*, when spiritually applied, signifies the truth, which is the great instrument of use in the Divine Kingdom. "The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly." (Ps. cxviii: 16.)

* "Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these." (Jer. ii : 34.) To whom does this refer ?

"Thou hast holden me with thy right hand." (lxxiii : 23.) "The vineyard which His right hand had planted." (lxxx : 15.) "Set thou at my right hand," etc. (cx : 1.) These, and many more, show that it is the truth that is referred to. Then if our apprehension of the truth causes us offense, or makes us uncharitable, we must cut it off. This is plain from the connection. "Master," says John, "we saw one casting out devils in Thy name, and we forbade him," etc. "Jesus said forbid him not." Then he advances to the high principle of charity. It is the most sacred principle of life. Cut off the hand and pluck out the eye. Sacrifice your truth and your understanding for the sake of love.

"If thy foot offend thee," etc. The foot is naturally the instrument of advancing—walking, running. "I will walk before the Lord" (Ps. xcvi : 9), signifies the obedience of faith, or, abstractly, faith itself. Enoch and Noah *walked with God*. (Gen. v : 22, 24, and vi : 9.) This St. Paul declares (see Heb. xi) was by faith. So Abraham was called to *walk* before God and be perfect. "And Abraham believed God, and it was counted to him for righteousness." (Rom. iv : iii.) These Scriptures, to which I might add many others, show that the hand to the body is as truth to the spirit; the eye to the body is as the understanding to the spirit; and the foot to the body is the same as faith to the spirit. These are of great importance. The Saviour, by this language, admits their efficiency and value. But they are to be sacrificed to love. It would be well to cherish them; to enter into life with two hands, two feet, and two eyes; to have the truth, the understanding, and the faith. To be without them will maim the spirit.

But if these things lead us to uncharitableness, cause us to offend, to be persecutors, or to forbid any man who is doing a good work in the name of Jesus, we must cut them off, or be "cast into hell, where their worm dieth not, and the fire is not quenched."

"Their worm," it is said. The life of all uncharitableness is self-derived, or from the will of the natural man. It is not from God. It is not really of the truth or of the understanding, or of faith, but from self-will, using these Divine things in themselves as instruments of proscription. But let the spirit be maimed rather than preserve this self-life. The truth, the understanding, and faith, never will kill this worm of self-life. Those in that way may be "seeking death," but they will not find it. (Rev. ix : 6.) This is that day when the "bottomless pit" is opened. The "star" has fallen from heaven. The Divinity of the Lord's humanity is denied, brought down to the level of mere humanity. Religion is reduced to a mere naturalism, and the Divine truth and spirit of the Lord—the sun and air—are darkened, and spirits from the darkness, like locusts, swarm over the earth. [Does this mean ministers in the natural plane or spirits, or both?] There is no control over them but in the acknowledgment of the Lord from the heart. Men may seek death but it shall "flee from them." In the light of these facts how impressive becomes the command to pluck out the eye, and cut off the hand and foot for the sake of love, that we may enter into life! "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and

understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." (1 Cor. xiii : 1-3.)

"And the fire is not quenched." "Our God is a consuming fire." (Deut. iv : 24, and Heb. xii : 29.) "God out of Christ," say some, "is a consuming fire;" but there is no God out of Christ. Men are out of Christ. They are in *self*. life, not in self abnegation, and the Divine holiness burns upon them. Their "faces are flames." (Isa. xiii : 8.) I do not know, reader, when it may be too late for you to avoid this fate. I know the God of love would make you holy and happy. I know also that your liberty will be guarded by Him, and that it is for yourself to determine the degree of joy which the Divine mercy may give you. There is an expression that this fire shall salt every man, which signifies that it may be as the salt of the sacrifice, preserving from corruption or purifying from sin, where there is salt in ourselves, and "peace one with another." *Salt is good*. But if our good is without the flavor of charity, it is nothing. Humanity, even natural humanity, was good as God made it, but it has become enmity; it has lost its savor, and is good for nothing but "to be trodden under foot of men"—each man should tread upon it in himself, as on the head of a serpent, and walk forth in the New Humanity, or real Christ-life of love in the heart.

If the supernatural be found at all it must be found in the consciousness of each believer. "Know ye not that ye are the Temple of God?" Why look elsewhere?

Comforting Words.

By Miss ELLA F. MOSBY.

"Wherefore comfort one another with these words."
"God, who is love, punishes none ; but as punishment is inherent in sin, man, by an evil life, condemns and punishes himself." This statement may at first seem inconsistent with some expressions used in the Word, since we read there of God's "visiting the iniquity of the fathers upon the children," punishing most severely. (Lev. vi : 16, 18-39.) "I will walk contrary unto you also in fury ; and I, even I, will chastise you seven times for your sins ;" also it ascribes to Him, "fierceness of anger" (Deut. xiii : 17), jealousy, revenge (Joshua xxiv : 19, 20), implacable wrath (for "He will not forgive your transgressions nor your sins"), hatred toward his chosen people (Deut. xxxii : 10), and what seems even stranger yet, *repentance* of his deeds ! (Deut. xxxii : 30.) Yet we must remember that each man judges the character of God according to his own state. ("*Thou thoughtest that I was altogether such an one as thyself.*" "With the merciful, Thou wilt show Thyself merciful . . . and with the froward Thou wilt show Thyself unsavory.") And those words were addressed to "a stiff-necked people"—"a seed of evil-doers." And mercifully was their blindness permitted, since had they known God only as pure Love, they would no longer have feared and obeyed Him, but have rushed headlong into more horrible evils. Thus, those who would profane truths, and apply them to wrong

ends, are, by God's kind Providence, prevented from perceiving them, and have in their stead only *appearances of truth*. Such exists also in this outward world, and men speak according to them, as when they say "the sun rises and sets," when they know that the sun moves not at all. God's real character is declared in passages too numerous to be adduced; the following are but a few from the multitude: "God is not man, that He should lie; neither the Son of Man, that He should repent." "A God of truth, and without iniquity; just and right is He." "*He doth not afflict willingly, nor grieve the children of men.*" "I have no pleasure in the death of him that dieth." "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace *and not of evil.*" "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." "The Lord is good: *His mercy endureth forever.*" "Herein is love; not that we loved God, but that He loved us." "Love is of God." "*God is Love.*" And He loves not only the good, but the evil also, "for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." He gives us every blessing as far as we are capable of receiving; and if it comes not, it is because "our iniquities have turned away these things," and our "sins have withholden good things" from us. (Jer. v : 25.) He never forsakes us, but we turn from Him, as the earth from the sun, and then all is darkness. He punishes us not: but we suffer when we sin, for sin is suffering. Our soul corresponds to our body, and when we sin our soul is diseased and wounded. As a man who willfully destroys his eye-

sight, feels the blindness and helplessness its own punishment, so he who adopts errors is punished by their darkness and want of power. Is not hatred, or jealousy, or revenge, in itself, a torture? There is no incurable pain or sorrow which is not in its origin evil. And yet, as one may so abuse his natural senses as to acquire a taste for what is loathsome, so one may pervert his spiritual faculties until he begins to love the ways of the transgressor, and learns to say with the prince of sin: "Evil, be thou my good!" Having lost all desire to be with God and to obey Him, he, of course, *can not* be saved, since Heaven is a union with the Lord. Then, too, freedom is the essence and soul of pleasure, and a *forced delight* is a contradiction in itself, so God can only save those who desire salvation. He who indulges evil passions, and seeks to possess himself of the wealth and power of others, already breathes the murky atmosphere of hell, and feels its fierce fires burning, not indeed around him, but what is far worse, in his very heart. Evil spirits attend him, and though as to his body he remains on earth, in spirit he stands at the gates of the abodes of the lost. The nets which these have hid, catch themselves; *into that very destruction* they fall. (Psalms xxxv : 8.) Thus we see that Hell and Heaven are not only *places* of joy and suffering, but also *states* of good and evil. Those who love God and obey his words are very near Heaven. By Faith is the Lord ever present with them; they "see the King in His beauty;" their eyes "behold the Land that is very far off;" and by Love are they united to Him, in Him reposing, and abiding in bliss forever. With the Christian, Heaven begins on earth. Paradise

is not only a land of fair gardens and flowing streams, it is also the abode of His ministers, "who excel in strength, "doing His pleasure." "*This* is the heritage of the servants of the Lord, and their righteousness is of me."

"Behold He Cometh with Clouds."

I propose to give the experiences which I have heard related in illustration of this text. (Rev. i : 7.) Most of them have been confirmed by years of faith and life in such a way as to amount to demonstrations of their reality. They are entirely above mere opinions, and can not be classed with disordered mental phenomena. It should be remembered that they are, as given here, mere points in the life of each, without those correllations which would swell this article to too great length. The first I will give was nearly in the words following:

"I had been converted in early life, but had fallen away and gone into the world. I was often troubled at my state, but did not break away from the chains of sin that bound me, seemingly worse than ever. I attended a meeting, and a woman arose to speak ; when she arose I seemed to see her come down from above, and she spoke such words as melted and broke my heart. I was greatly alarmed, and could not rest. I went out to walk. The evening was beautiful, but my soul was a sea of dark commotion. Soon my eye was attracted by a light. I thought, at first, it was the light of a packet on the canal, but soon remembered it could not be. Then I supposed it must proceed from some house, but this idea was soon dispelled. The light arose and came toward me ; as it advanced it spread into a white, luminous cloud, and, as it came quite near,

there stood in it the Saviour, with arms extended, and His wounds bleeding, as on the cross. He spoke: 'I suffered this for thee!' when amazement, joy, and love, I can not express, filled my heart."

There are not unfrequent views of the Crucified given to those who are walking in their sins. An instance may be read in the life of Col. Gardner, by Dr. Doddridge, published by the American Tract Society, which led him, as it does all "the kindreds of the earth, to wail because of Him." Happy will it be if this sense of guilt is removed by the life that streams forever from Him. The next experience is of one who had been fifteen years a preacher of the gospel:

"I was in great suffering, mentally and bodily, which had continued for several weeks. 'Refuge failed me.' There was an agonizing sense of sin, and hopelessness bordering on despair. Feeble in body I arose from my knees one night and crawled upon the bed. Just then a light appeared in the room, and I supposed it shone in from a window adjacent, but on turning my eyes in that direction all was dark. Turning the other way, there stood one meekly looking on me. I knew from some influx into me that it was Jesus. I was very glad to see Him, but doubted if even He could help me. I pass over what more immediately occurred. Suffice it to say, He did help me, taking away the 'stony heart and giving me a heart of flesh.' On my expressing, as far as I could in the wonder and joy of the moment, that that word should be literally true, for I had always thought such passages figurative, He confirmed the expression the second time unto me, that the written Word was *the literal of spiritual things*. With a thirst to know the truth, I asked: 'Is all the Word to be understood thus?' The light from Him conveyed the great intelligence that it was so. He then began to recede

from sight, and gradually a white cloud seemed folding itself about Him, which finally entirely concealed His person, and became of such a form, glory, and power, as are indescribable. One thing became noticeable; it seemed still and yet quivered, giving out flashes like the diamond, or like the twinkle of a star, each flash as 'if fire enfolded itself,' conveyed whole passages of the Word at once clearer than print to my mind; or perhaps it may be understood better to say, these flashes called to my memory the whole written Word from Genesis to Revelation, in order. It would take a life to record what I then saw of the depths of the Divine wisdom and goodness in the Word. I was utterly overpowered with the sensation, and was incapable of receiving more. The state of ecstasy the vision left continued for many days before it was reduced to order and harmony with this natural life."

A Christian minister who listened to this related the following:

"I was one hot day very weary, and lay down on the floor-carpet, with a stool and pillow under my head, when my eyes were attracted to what appeared a star. It was in the daytime, and naturally engaged my attention. I looked at it with interest, and wondered if I had fallen asleep and were dreaming. On examining myself I found I was awake, and it was no dream. Looking at it still in the vast distance now more intently, it seemed to draw rapidly nearer, and the influence it shed on me thrilled my whole frame. My eager eyes fed on it with delight. Soon as it came near I saw it assumed a human form of the most exquisite beauty and brightness. A luminous haze, like an exquisite mantle, covered portions of His body, though He seemed to have really no apparel. As He drew near the influx of joy and life increased. He spoke: 'I am Jesus Christ,' which so affected me with awe and love as quite to overpower me."

It is well known I credit heartily (though now I do not proscribe any one) only those experiences which accord with the letter of the Word. The word which the Lord put in Balaam's mouth describes Him "as the star out of Jacob." (Numbers xxiv : 17.) He calls Himself "the bright and morning star." (Rev. xxii : 16.) And the angel appeared as a star to guide the wise men to the place where the young child was. (Matt. ii : 2, 9, 10.) I have heard of different forms of manifestation, for the Lord leads each one according to his state ; and I would be glad to relate them here, but I will confine myself to one more brief experience :

"I was in great suffering from poverty and sickness, with which in the mines, all alone, I had suffered for six months. I was unable to move, from rheumatism, and had spent all my money, so that I could hire no one to take care of me. Some miners kindly helped me, but they had their own matters to see to, and I was in great distress. I had often prayed for relief and patience, but my faith was sorely tried. Relief seemed to be as far off as ever. While lying in my uncomfortable bunk, the winter coming on, and gloom settling on my mind, my eye was attracted to a small object which appeared in the great distance : it gave me an impression that relief was at hand, and I looked intently at it. It flew rapidly toward me, and appeared a great eagle. It lighted near me, and came to stand by me. I now saw it a man, and the one I had often hoped to see in heaven. There He was by me. From His presence healing came into me, body and soul. He directed me what to do, and I received such help speedily as enabled me to leave the mines, and settle comfortably. And the grace that has been on my spirit since is ever refreshing me."

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him." (Deut. xxxii : 11, 12.)

Is not the literal sense of the Word the clouds of heaven in which the Lord cometh?

Finding God.

SERMON BY REV. L. HAMILTON.

'Ye have received the spirit of adoption, whereby we cry, Abba, Father.'—(ROMANS viii : 15.).

This is the first cry of a soul when it comes into the knowledge of God. It is the child *finding* its Father. "Abba, Father!" tells its joy and its trust. It is one thing, however, for God to manifest Himself; quite another for us to find or recognize Him in the manifestation. He is manifest in the blade of grass. The ox that crops it sees only the green shape it prints on the retina; a man may see nothing more; a believing eye may catch a glimpse of the Infinite One in that emerald blade. So with the soul: God is manifest in its nature and activities; but all do not see Him. A raw class of theorists would make it to be only a modification of electricity, and see in the deepest play of its moral and religious thoughts and emotions, only lightning, playing through different conductors from that which booms through the skies in the storm; to be seen through brain and nerves, instead of air and clouds, but still only lightning. Another sees only that unknown something he calls himself; perhaps a spirit, perhaps a subtile form of matter, played on through the senses by the objects around him—not thought of, however, as moved or influenced by any higher intelligence. Another recognizes the Infinite Spirit and Father as ever present and active in the action of his own soul, with holy persuasions to the right and good. God is manifest everywhere, but few see Him.

Now, if I mistake not, the highest object of our education here on earth is to enable us to see God, and lead us to recognize

Him wherever He is manifested; not merely to see and know what we may of the things through which He is manifested—natural science, chemistry, botany, physiology, etc., or mental and moral philosophy—but to see Him through them. “To know God is eternal life.” We are at school here to attain this knowledge. Nature is a great system of object-teaching to impart it. The highest capacity of our own spiritual being is that which is able to see and know God. Christ came to quicken the soul and lead it up to the recognition of God in Him and in ourselves, and in all Nature and Providence about us. And when we have risen into that state wherein the soul responds to all these manifestations readily, freely, feelingly, joyfully, “Abba, Father!” we are ready to graduate; our education here is finished; heaven’s diploma is made out for us. To find God, then, and to know Him as a Father, we set down as the very greatest of human attainments; as Paul preached to the curious and critical audience at Athens, that gathered around him on Mars Hill, in a passage more grandly comprehensive in its idea of God and of man’s relation to Him than any to be found in all the boasted classics of the ancients: “God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshiped with men’s hands as though He needed any thing, seeing He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, *that they should seek the Lord, if haply they might feel after Him and find Him*, though He be not far from every one of us: for in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring.”

Start from this sentence of a classic poet, which here receives the sanction of Divine inspiration: We are the offspring of God. There is no higher earthly good than that the child should come into the fullness of love to a pure-minded parent. The highest gift of heaven to the soul is the spirit of adoption whereby we cry, “Abba, Father!” This is coming into that knowledge of God, which is love. It is the heart’s discovery of God, its recognition of Him. The infant begins life without recognition of the love that cares for it. It looks up into a face that is bending

over it; it hears words of endearment; it feels dimly the sweet influence of their tone, thrilling with love. It feels the tender ministrations of a care that never remits its watchfulness day or night; but all these are the manifestations of a love that it can not yet comprehend, much less return. It receives passively; is imperious by its own wants; clamors for their satisfaction; never thinks of self-denial—the first instinct of love—for the sake of the one who is so painfully vigilant for its comfort. But, by-and-by, patiently-manifested love begins to awaken a feeling different from the imperious craving for its own gratification. There is a response, faintly, like the affection that cherishes its life—a new power is quickened, a new joy is in the soul. This grows apace, until at last many a child becomes ready to lay down life for the love that has made itself so dear, the cravings of Nature that began in asking only for themselves, transmuted into a love that would give itself, its heart, its life, and feel more blessed in thus giving than it has ever felt in receiving. What is the value of that filial love? Is it not the best good that blesses our earthly life? The spirit of the parent has kindled its own life, and the return breathes itself forth in that word of unspeakable love, “Mother!” So in childhood we are in God’s arms of Nature and Providence, as the babe in the arms of its mother. We are unconscious of the love that lavishes itself upon us. We receive, and make no return. And, alas, it would seem as though many went on to gray hairs and a late grave, receiving, but making no return—never recognizing the love manifested in its gifts, the filial spirit unquickened, the soul never once catching the joy that cries, “Abba, Father!” Consider what the education misses that comes short of this. Does it get the real meaning of anything? Begin with childhood. As a child you see the forms and colors of Nature about you—flushed with beauty, radiant of God. You can easily be excused, then, for looking up into the face of love, that beams on you from these, and not recognizing your Father. But you soon begin to know more of these objects, their relations to each other, and to your want. You learn their uses. Perhaps you begin to study their nature and structure. You balance the stars in the scales of your science. You mimic their revolutions with your orrery. You analyze the mineral, and leaf, and flower. You write out the laws of their formation or growth. You penetrate,

as far as your intellect can, toward the mysterious secret of life in all things. And then you pride yourself that you know what can be known of your favorite department of Nature. But have you found the Infinite Intelligence that made and moves all these things! Have you found any heart in them? any Love? Have you found Him whom all these were made to manifest? Have you been plodding through all your wearying study without once being able to say, "Abba, Father?" Then how miserably poor has been the result of your study! You have missed the true knowledge. The roll of the stars is but the revolutions of a meaningless machine, that works for no good. Your minerals, and leaves, and flowers, crumble into meaningless dust. You have killed Nature by your analyses, and found no life, no soul, no love. You have handled the manifestations of God, walked among them, peered into them with prying eyes, but you have seen no God. He is there; but you have not discovered Him. An infinite heart of love throbs through all, but you have not felt its beatings. And, what is worse, by missing their meaning your own highest faculties have failed to be quickened. Your intellect has been on the stretch; your heart has stood pulseless. You have studied the wondrous inventions of your Father, and seen no Father. Missing the joy a child should feel in its Father's work, you have studied the devices of His love for you, and *felt* no love.

A teacher of the deaf and dumb says that the most seraphic face she ever saw in human form was that of a pupil on whose mind, after long and patient instruction, the idea of an Infinite Intelligence, Creator and Father, suddenly dawned. Wonder, love, and joy, glowed through the countenance of the poor mute. till she looked a very angel. She had found God. What wonder that the sight transfigured her? What she saw you miss by a godless study of Nature or enjoyment of its gifts and beauty. As the child grows up in God's arms of Nature and Providence, ought he not to begin to recognize in return the love that cares for him?

But God will often come still nearer to you without recognition on your part. He is within you. His Spirit acts in every better thought of yours; moves in every prompting of your conscience; persuades you in every right purpose; kindles you in every feeling of penitence; inspires you in every better desire. Do you doubt this? Is God away when these things are going on within you? or does He stand by a passive spectator, taking no part on the side of the right and good thought, or feeling, or purpose? That would be a teaching of Atheism. Even the heathen, Seneca, could say, "God is near you, is with you, is within you; a sacred Spirit dwells within us, the observer and guardian of all our evil and our good." "God comes to men; nay, what is nearer, He

comes into men. No good mind is holy without God;" sentences worthy of Paul, nay of Jesus himself, identical in meaning with the Scripture teaching of the Holy Spirit's influence. Are they true? Is God present with us not only in Nature, but in our own souls? Is He moving us in every right feeling and impulse? Can it then be the same to us whether we consciously recognize Him or not? Would it be the same to the child if the mother should minister to all its wants from behind a screen, and never be recognized as the giver of its enjoyments? Would the soul of the child get the same good from the love manifested but never acknowledged? Mark the one thought I would impress to-day—God is present, is manifest in everything—in yourself: the best good in all these manifestations is lost to you till you consciously recognize and acknowledge Him; till, with full heart you respond to every revelation of His presence and love, "Abba, Father."

But it may be that many of you have been kept out of this good by Christian teachers, so called. There is a semi-infidel faith in the Church, especially in that portion of it which makes the greatest pretensions to piety and the greatest display of zeal, which would lead you to expect to see God in the extraordinary, but not in the common. You have framed a latent theory, perhaps, which binds your thoughts on this subject as with chains, although you may never give it expression. Let that theory have a voice to put its real substance in words, and this would be their import: "God must come to me in miracle before I can see Him. O, if He would only set the sky ablaze, and then at the word of some prophet quench it, just as it was about to consume the world, I could recognize Him; or if He would empty the cemetery of its breathless tenants and send them forth among men again, alive, to eat and drink and make merry, then I could not doubt His presence and power!" But what do you actually see? The heat of summer drying up the life of spring, making it seem as though the death must be hopeless, but lo! the next spring that life breaks forth in a resurrection of leaves and flowers—of beauty and glory; you see the generation of a few years ago all passed away, but the earth throngs with a multitude just as numerous and active as ever—miracles far transcending in wonder a burning sky or an emptied grave-yard; and yet in these wonders you see no God—they are so common! Or pass into the sphere of spiritual influence—God in the soul. Your latent theory here also asks for signs and wonders, seeing no God in that which is ordinary. Is it not true that you secretly expect the Spirit to come in some favorable season, and rack the soul with agony, and then lift it into ecstasy, and transform the vilest sinner, within the space of twenty-four hours, at longest, into an almost faultless saint? God would be there, you think! But is

it not equally true that you think not of Him, see not His spirit in the quiet goodness that shines on human life in the home and along the streets, and wherever there is want within its reach that it can bless? speaks kind words, thinks kind thoughts, smiles gloom from the sad faces around it, and from its full-hearted charity is rich in devices to make others better and happier? No God seen in such goodness! it is too lowly and unimpressive in its activity! No God in the violet blushing in your garden bed! Let the mountain blossom out in volcanic flame at your word of command, and then you can see God!

It is an equally strange blindness that sees the Spirit of God only in our *religious* struggles and experiences. You look at the bright convert, or hear the rapt prayer or burning exhortation to repentance and faith, and your feeling is that *there* may be a degree of the Divine influence. You look at a man fighting heroically with his appetites, or wrestling with an inflammable temper, or battling back temptations coming upon him through the avenues of business, and you think only of the human will with its nerved resolution and sense of honor and honesty. What has God to do with these common every-day emotions of the soul, and especially in men who rarely think of Him? God was in Luther, no doubt, fronting the crowned and titled power of an Empire, met to crush him and his doctrine; but is there no God in the legislator, poor and oppressed with debt and care, as he meets the plausible lobbyist, and scorns away the bribe offered to stain his conscience? Is there no God in the patriot that leaves his home and those he most loves, and marches to the front and lays down his life for his country? Has God's Spirit nothing to do with such sublime sacrifices and triumphs of principle? Does He not move in the hearts of such men? Is there no God in the child that bravely resists the temptation to carry away secretly the toy of his playmate? Is it too small a matter for God to concern Himself about—too insignificant a subject? as if a life of shame and crime, or of purity and honor, did not turn upon just such a pivot! God not in these little struggles! Why the worst infidelity of the world is that which denies His presence in them, His help in every triumphant issue. The worst faithlessness in Christians is that which fails to see Him in such little things. I believe that there is a great deal of latent religion in the world. God helps men when they don't know it. They obey His spirit when they don't think of Him; and I have done with telling men that all this moral goodness, and right, and truthfulness, that goes through the world flinging temptations aside and bathing human souls in blessing, is of no use. But is not this dangerous doctrine? Will it not cause men to stop short of religion, content in their self-righteousness? I do not think it will. I believe it is simple truth, truth that

is safe to speak, far safer than that style of exaggeration, once common, that told men that all such moral goodness that did not take the name of religion and put on its livery, amounted to nothing in the sight of God—nay, even increased their guilt in His eyes. I believe that such a sentiment puts dishonor on God's own work, and slights the influence of His Holy Spirit. I boldly claim such goodness as the produce of God's Spirit. I would say to the men who have attained it, that it is good as far as it goes; that God approves them when they thus move in obedience to His inward promptings, even though they do not think of Him. But then I would remind them, also, of the loss they must suffer in not recognizing the source of their best virtues. I would seek to make them feel that they are robbing their souls of the best joy of well-doing in thus forgetting God, and feeling no conscious love to the Father who helps them. I would thus seek to baptize this unworshipping goodness in the name of the Father, and of the Son, and of the Holy Ghost, and get it to look upward, and know the God who inspires it, and add the sweetness of love to its conscientious struggles for truth and right, and get a firmer nerve for its battles with wrong, a calmer strength for its principles, and lift up the character it honors to a higher mark of excellence, and give the blessings it sends forth to bathe human life with gladness a new and richer joy. I would have it baptized into the spirit of adoption that cries, "Abba, Father!" Then God would get His own; and the soul would get the full blessing of obedience to Him.

Permit me now to venture the suggestion which has been uppermost in my mind in the choice and discussion of this subject. If I mistake not the clearest thought we can gain of the way to attain regeneration—the new heart or new birth which our Saviour taught Nicodemus to be necessary that a man might enter into the Kingdom of God, is now opened to us. It is for us to recognize God in the manifestations of Himself around us and within us—thoughtfully, deliberately, believingly, lovingly, with intellect and heart, and all the soul, to recognize Him. Do that, and the new heart wakes within you. Your soul has found God. He is in all nature around you. When not only the intellect confesses Him in every object, but the heart cries, "Abba, Father!" then it is the new life that speaks. He is within you! When you not only assent in thought that He must be there, but the heart welcomes the Divine Guest, lovingly detains Him, sups with Him in a feast of soul-fellowship—then you are in the Kingdom of Heaven. God is ever manifest to you; recognize Him, earnestly, believingly, obediently, and you are new men and women. His love wakes in your first recognition of Him.

Once more. The way is also here opened to that hope for the future which makes the heart strong—an anchor to the soul, sure

and steadfast. He that hath God for a Father hath heaven for a home. He that can say from the heart, "Abba, Father!" hath no calamity to fear. And are any of my hearers so filled with the present that you have no need of such hope? Is it not necessary to complete this life's best joys, to stay the heart from sinking under its thick and heavy woes? I am afraid our religion is losing this element of joyous hope, this exulting anticipation, this stout-hearted defiance of fear in the assurance that "all's well that ends well," and life is well because it will end in heaven. I know how this has been abused to pamper religious selfishness—the worst of all forms of selfishness—and I know how little the sentimentalism means that prates tearfully about heaven as a place that lets us out from the need of work and pain—work and pain that are good for us, and that would be ministers of joy to us if we were only in the spirit of Him who for the joy that was set before Him endured the cross. But the hope that calls God Father finds Heaven in Him, is a good thing. Life needs it. God meant we should have it. It is full of bounding life and strength. It is an exhaustless fountain of good cheer. It sends a man out on life's work with a glad face—his heart full of holy laughter. Why were you so gloomy and despondent yesterday? Because your heart had forgotten to say, "Abba, Father!" because you did not see the face of Love that was beaming on you from sun and cloud alike; because you failed to remember the Infinite Father, who was seeking through the very sadness that shadowed your soul, to come to you in peace and joy. Why do we all so easily weary in well-doing, and in our faintheartedness are ready to sink down and cry, "Life's burdens are too heavy for me! its cares are overwhelming! its labors are in vain! its of no use to bear up under them longer?" It is because our hearts are not established in the habit of looking up from all our heavy cares and griefs with the cry, "Abba, Father!" If they were, heaven would gleam on us through the shadows; the Infinite Love felt within would give us the very majesty of strength; the soul would know itself already in the Father's *Home*, embosomed in the eternal rest!

Extracts from Correspondence.

The writers of the following letters are not novices. Both have been members of churches—one of the Methodist, the other of the Presbyterian—for several years. As the facts to which they testify are strongly

opposed by certain persons, I will quote two passages of Scripture : "As many as received Him to them gave He power to become the sons of God, even to them which believe on His name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i : 12, 13.) "Even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints : to whom God would make known what is the riches of the glory of this mystery among the Gentiles ; which is Christ in you, the hope of glory." (Col. i : 26, 27.)

The first letter I will quote alludes to the sense of loneliness which sometimes comes on the soul, and proceeds as follows :

"I am conscious you are having much discipline, which all *must* have in order to be saved. But each one thinks theirs more severe than others ; because we can not exactly know about another's suffering—how much it costs to put off self—what struggling to free ourselves from such an old, familiar companion.

"How hard it is to die alone without human sympathy. But this is just the place where Jesus finds us. And I am glad that I am seeing His humanity more and more : for I so feel the loss of human sympathy, that were He only Divine, He would be so far away, and understand my want and weakness less ; so He could not be so much a friend, although I might worship Him as the mighty God. This forming a new humanity in us is the all-in-all of salvation. Manifestations and revelations, understanding of mysteries, or knowledge, or faith to remove mountains, are small compared with this. It is Love itself coming to displace our enmity. It is God seeking to manifest Himself in our flesh, to save us from our selfishness. It is the crowning glory of the whole plan. We then live

such a simple life of love, that we really think it is natural, without any special demonstrations, but a sweet, quiet outflowing to others as He flows into us. We are beyond the breakers, and hear the roar of old ocean no more. The calm, deep waters, carry us along and bear us up.

"In the Incarnation, 'God is Love' in a deeper sense than any other."

The next letter is as follows :

"Dear precious ones in Christ: I am standing with the ransomed and fully saved in the Lord; and for many days I have wished to write to you, and tell you of the blessed liberty wherein He hath made me free; but as I have *learned* to say, 'the time had not yet come.' The Lord has been leading me out into a new place since I saw you; and would you think me strange if I should tell you this human nature of mine is being *silenced*—that the Lord is born within as truly as He was born in Bethlehem. The tempter often asks: 'What will men think of your testimony?' Glory to Him in the highest, the 'world is overcome!' 'Sanctify them through Thy truth—Thy Word is truth, and in the beginning was with God, and was God.' In this the believer has a righteousness that our first parents in Paradise had not; for theirs was the righteousness of the *creature*, and they lost it; and this is the righteousness of *God*, and is everlasting. Glory to His holy name, we are in a *new* life—dead in the natural and resurrected in Christ; scholars poor in spirit sitting at the feet of the Anointed.

"How much I wish I could tell you how I am drawn to you, and to speak with you of the development of this glorious birth. 'Thy will be done.' Blessed be His holy name. The *Light* that fell upon the mount of transfiguration I believe is around my feet, lighting up the way. All power is given through Him. The world, the flesh, and the devil, are overcome."

Notices.

The annual sessions of the different religious bodies are this year attended with general harmony, and give evidence of growing Christian feeling and effort in this State. The absurdities of old dogmatisms are disappearing all over the land, but here faster than elsewhere ; and a sound, healthy, stimulating zeal for the practical and experimental in Christianity is taking their place. Whether all are advancing in this way the Lord is now leading as they should, time will determine. The presiding elder recently appointed to the San Francisco District, was an advocate before the Committee on Appeals of the General Conference in 1868—the highest tribunal in the M. E. Church—and to the intimation given by me that the majority of the California Conference was unsound on the doctrine of the Divinity of Christ, declared it was not true. “The Conference,” said he, “is sound on that question. They do believe Christ is God—that is, *He is one of 'em.*” I hope the preacher is sounder by this time in his experience, and will preach all over his District that He is the ONE in whom is the Unity of the Holy Trinity, “in whom all fulness dwells ;” in whom is the Father, as He said to Philip, ‘He that seeth Me seeth the Father ;’ and from whom is the Holy Spirit. (John xiv : 8–11 ; and xvi : 7, 13–15) ; or, as Paul expresses it: “In Him dwelleth all the fulness of the Godhead bodily.” (Col. ii : 9.) This he says lest any man should beguile the Colossians “with enticing words.” At any rate, in the Christian hope that the Divine discipline has been or will yet be effectual to this most gracious

end, I most heartily welcome the brother to his work. And I hope that the California Conference will yet recognize the action of the General Conference, and not persist in its attitude of rebellion to that body, thus ignoring its connectional obligations.

SPIRITUALISM.—Mrs. Harriet Beecher Stowe is writing articles in *The Christian Union* on Spiritualism. Four numbers have already appeared. The positions taken so far are, a recognition of the facts underlying the phenomena, properly discriminating the charlatan element. She accounts for the vast spread of the doctrine by the longing of the soul for sympathy with departed friends, and the neglect of the modern Church properly to supply the demand of the instinctive principles of the heart. The Scriptures, she proves, abundantly meet this demand, which was formerly recognized by the fathers in the Church. The discussion is eminently thorough and Christian, and will doubtless do much good.

New subscribers for *The Christian Union* who take THE LIVING WAY can have it for \$1 75 in currency, if ordered through this office—THE LIVING WAY for 1870 and *The Christian Union* for one year for \$3 50 in coin. The subscription price of *The Christian Union* alone is \$3 00 currency per year.

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THE LIVING WAY.

"The Kingdom of God is within you."

Edited by S. D. SIMONDS.

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The Incarnation of God.

CHAPTER IX.

THE GLORY OF ITS MINISTRY—(*Continued*).

Having considered the superior glory of the Apostolic ministry to the Law, and observed the fact that it is not now realized in the religions, but that there remains only an intellectual apprehension of Apostolic teaching as the sole ground of faith, I proceed to show the higher significance of that ministry as connected with the revelation of the Lord himself in the hearts of His people. It prepared the way for His second coming, as the Law prepared the way for His first coming. The Law was the school-master to bring the world to apprehend Christ. The Apostolic power was the preparation for the second coming, by which I mean the perfection of the Gospel hope in man and to men. I use not the term "second coming" in any restricted sense, but as expressing the beginning and continuous unfolding of His spiritual presence, power, glory, and love, in all its mighty degrees, from the spiritual mani-

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festation of His Sonship to the "coming in the glory of the Father with his angels." I think this point should be clearly apprehended; and to bring it before the reader, I will call his careful attention to the Scriptures which relate the subject. I will quote from Luke ix : 23-31:

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God. And it came to pass, about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." (See also Matt. xvi : 24-28; xvii : 1-5; Mark viii : 34-38; ix : 1-7.)

Now observe that what Luke calls seeing "His kingdom," Matthew styles seeing "the Son of Man coming in His kingdom," and Mark says, "till they see the kingdom of God come with power." These different phrases, then, are equivalents of one truth. What that truth is may be seen from the expressions and their connection. The Lord guards against a mere natural apprehension by declaring "that he that would save his life shall lose it." He urges to the denial of self and the world, and to take up the cross and follow Him by the tremendous words, "What shall it profit a man if he gain the whole world and lose his own soul?" He said this immediately after calling Peter a Satan for "savoring the things of men," as the connection is in

Matthew and Mark. Thus it is plain that the natural thought, even of a confessor of Christ, must not be followed, but the inward revelation by "the Father" as opposed to "flesh and blood." It is not to go literally from the world as into convents and monasteries, for that is the natural thought of the passage; and, besides, to go into convents is not to go from the world at all. For the self and the world we are to deny is within us; and the cross to be taken up is within ourselves. And when we run our thought through the whole Gospel, we see that these things are fully expressed by putting off evil and doing good really from the heart. In other words, it is repentance, and faith, and holiness; or the Divine love in man overcoming his evil, and leavening him with a new life in the world. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." (1 John v : 4.) But we must not pause with this summary. If we do we may miss, as millions have, the great secrets of Divine love and wisdom. The Lord himself calls them the "mysteries of the Kingdom." They are not surface truths.

The negation of our self-life and self-derived intelligence is followed by a glorious promise that the "Son of Man shall come in the glory of the Father, with His angels, and then shall He reward every man according to his works. . . . Verily, there be some standing here that shall not taste of death till they see the Son of Man coming in His kingdom." There is a distinction in these things, as all commentators are agreed, and as the very letter of the text implies. It can be expressed thus: The coming in the glory of the Father shall certainly be. It is a spiritual state which will be

the unfolding of God in His essential nature and infinitude ; and from the very nature of finiteness in man, which can take it in only by degrees, it must be perpetually and eternally progressive ; emphatically called "the everlasting Gospel." (Rev. xiv : 6.) And the administration will be personal to each man from the Eternal Father "according to his works." As the evidence of this certainty, the Son of Man was to be seen speedily in His kingdom. And his Divine truth in power was seen by some standing there. About a week after, the Evangelists are careful to state, occurred the transfiguration, when the Son of Man appeared in glory, and the angels, Moses and Elias, talked with him in the hearing of men in the flesh. On the Day of Pentecost what power attended the word of the Apostles was referred to in our last chapter. But the grandest fulfillment of the promise was given to John in Patmos, and the Lord showed then what was His coming in the glory of the Father. He came then to John in the glory of the Father ; and the Revelation is a history, or the Gospel of the second coming, as the Evangelists are of the first coming.

The Kingdom of God is perceived by men in the flesh as Christ transfigured, or away from them communing with angels. He is actually near to His people, and the realities of the spiritual world with them are exhibited by that event. Christ in glory, and Moses and the prophets talking of His death, has long been the thought of the Christian world. What but this has been the reading and preaching of the Word and the perpetual administration of the holy communion ? Behold the Kingdom of God with power among men—the Christian Church.

Some may say "that the Church is imperfect, and the world is full of sin : how can you teach that the Kingdom of God has come?" Just because that that Kingdom is adapted to save in just such a state of things. It is a remedial system, not paradisaical at all. It is not a way for God to meet holy men, but for Him to "receive sinners and eat with them." The history of the Church, its ambitions, wars, profanities, sacrileges, cruel inquisitions, disunions, and failures, is just such a history as you should expect from the character of the Dispensation. Make me believe, if you can, it has been without God in all these ages !

The popes, convents, monasteries, to be viewed in themselves as aggregates of guilt, of simony and shame, have had the Lord among them. He framed a dispensation that he could endure such contradiction of sinners, and work effectually to abate their evils, and finally overcome them. That adulterous and murderous Henry the Eighth, and the bastard Elizabeth, as the Roman Catholics cry, and the bloody Mary, as Protestants speak, and the Wild Beast, the French Emperors, were not without the presence and providence of the Infinite Love. My faith at least sees the MEEK ONE sprinkling his blood for the millions, including such, abating with his own perpetual life-gift their evils, and bringing them by all possible means from the awful gulf ! Besides all these there was a great army of confessors and martyrs, both of Catholics and reformers, before the Reformation, and of Protestants since. This only makes it more evident that such a dispensation can not last forever. The martyrs cry, "How long, O Lord !" But it abides for a long time. "Here is the faith and patience of the saints." And the coming in

the glory of the Father is of course not the literal burning of the world, judgment and hell, or annihilation of the wicked; no such pyrotechnical display, however you may read, will either answer to the proper apprehension of the God of Love or to any correct views of the Scriptures themselves—but a more perfect method, a higher and advanced order of the Divine administration, must come in. And it must be homogeneous to the preceding dispensations, their culminating perfection, the climax of Divine wisdom, love, and power, and judgment in no restricted sense. In short, it must be the baptism of the *Holy Ghost and fire!*

Let us glance for a moment to the lights of analogy. The dispensation of the Law did not annul the Abrahamic covenant, as Paul elaborately shows both in Galatians and Romans. It was a natural fulfillment, giving the land of Canaan to the typical child Isaac and his seed, according to the flesh, and a spiritual fulfillment, giving to the spiritual seed in Christ the promise of the heavenly Canaan. Let the naturalists in religion settle their difficulties with Paul, not with me. I but state the case and adopt his theory.

So the dispensation of the Gospel was not the annulling, but the fulfillment of the Law. It was a blessing to the Jewish nation, notwithstanding its rejection and the judgments upon it. For it has finally learned, or at least now it is fast learning, the spiritual significance of its laws and prophecy. So the second coming of the Lord is working vast benefit to the rejected portion of the Christian world—rejected in the sense that the Jewish nation was from bearing the glory of the new dispensation. “For the Lord alone shall be ex-

alted in that day." "In that day there shall be one Lord and his name one." How short-sighted must he be who interprets the Incarnation in any sectarian or sectional sense. "The heathen shall be given to him for an inheritance, and the uttermost parts of the earth for a possession." Casting our eyes back from this high elevation we see a Divine hand always present amid heathen darkness, Jewish blindness, Eastern and Grecian metaphysics, Christian perversion and corruption. God has been holding on to humanity through all ages.

Following these general principles I come now more immediately to details. This order has a ministry. Look at the true succession: 1st. There is the ministry of the Law, or ceremonial ministry; 2d. The Apostolic, teaching or preaching ministry; and 3d. The Lord's personal ministry in the Spirit, and the ministry of living testimony. In the words of symbol (Rev. xi: 1-12) the two witnesses, the prophecy and Gospel, so long slain in their true import, rise from that death. The Word long confirmed by the baptism of the Spirit now becomes the living reality in the hearts of believers, and those who have entered this state can testify with Apostolic assurance that the Lord is risen, and that what Apostles and the Lord declared should be has come to them. Christ has "come in the glory of the Father." Each one has now become what the Apostolic office was formed to represent. In each is the Incarnation in the flesh. He is a real son of God. He calls no man "father or master on earth." His only Father is in heaven—his only master is Christ. The anointing of the Spirit is really within himself.

“But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you, shall be your servant.” (Matt. xxiii: 8-11.)

This passage could not be literally fulfilled in the first Christian church. It had its councils, bishops, fathers, doctors, and bad as they were, they were the best for the times. The kingdom of priests, or the reign of the redeemed, all kings and priests, had not come. The vine and the branches, as the beautiful symbol of the Saviour, had not blossomed, nor has his wonderful prayer been realized: “THAT THEY ALL MAY BE ONE; AS THOU, FATHER, ART IN ME, AND I IN THEE, THAT THEY ALSO MAY BE ONE IN US: THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME. AND THE GLORY WHICH THOU GAVEST ME, I HAVE GIVEN THEM; THAT THEY MAY BE ONE, EVEN AS WE ARE ONE; I IN THEM, AND THOU IN ME, THAT THEY MAY BE MADE PERFECT IN ONE; AND THAT THE WORLD MAY KNOW THAT THOU HAST SENT ME, AND HAST LOVED THEM AS THOU HAST LOVED ME.” (John xvii: 21-23.)

Are these empty words? Is the Christian to be utterly confounded by the fact that these things have not been and never will be in the earth? Are they not rather to receive the highest significance in the second coming of the Lord, under his own Divine ministry in the hearts of men, when the water of natural truth is turned into the wine of spiritual truth? when the dead really are raised, and we know it? when the lame are healed, the lepers cleansed, and the blind see? and when all things of the Word become living realities in the experience of all who “love His appearing and kingdom?” The glory of this ministry in the soul is ineffable. It

gives a light on all the Divine dispensations in the earth as definite extensions, not limitations of the Divine mercy for the salvation of the race. But these glories are so hidden from the general mind that I must needs proceed to details, which I will do under separate heads: I. Its influence in humanity generally. II. Its power in science and art. III. Its power over death.

The Historical of Prophecy.

The Word which blossomed in the first creation, and fruited in the Divine natural humanity of Christ, is linked with all history, and is necessarily an underlying and essential element in all progress of the race. In all our lives—

“There is a divinity which shapes our ends,
Rough hew them as we will.”

Rev. Albert Barnes, in the Introduction to his Notes on Revelation, remarks, in substance, “That we should be especially thankful that God has revealed the future to us; but He has done it in such a way that we shall not know its significance till the events come to pass! He is the proper commentator who shows the fulfillment up to his times.” I can not see that we have much cause for thankfulness for prophecy thus obscure. When the things transpire we know what they are without prophecy. What good does it then do us to be told that God knew it beforehand?

But such have been the principles of interpretation prevalent that no exposition has, on the whole, ever proved entirely satisfactory. Events were, in some par-

ticulars, constantly overturning the declarations of interpreters, one after another, until the utmost confusion obtained, and Mr. Barnes was forced, as he still held to the defective principles, to take the ground which literally strips prophecy of its highest use and power. It was unintelligible till the events transpired ; when, of course, it became dead. The Word was not seen as relating to the Divine Manhood, or as a seed which was growing to fill the whole earth ; and the removal of certain ideas of the prophecy was a necessary condition of growth, as the seed must die before it germinates. The letter of prophecy serves as a "flux," as Coleridge ingeniously called it, by which the natural ideas become the means of conveying the pure metal of spiritual truth into the understanding. Yet for the times each literal word of prophecy has its historically exact fulfillment. This may be briefly illustrated by referring to those prophecies which relate to Christ's first coming. The date of His birth is given in Daniel ; His lineage in the Psalms, and various places [though this genealogy is subject of dispute, as it ought to be, for it is written, "Who shall declare his generation?"—Isa. liii : 8] ; His miracles in Isaiah ; His birth-place in Bethlehem and the slaughter of the innocents in Jeremiah ; the flight into Egypt, evolved from Hosea ; and His being brought up at Nazareth, implied in the history of Samson and Samuel. Yet, in reality, every word of Scripture relates to His nature, character, and work, to His coming and kingdom, and all exposition is involved in His first advent, which shows there is a germ of higher growth within the literal significance. There is simply enough of the natural to clasp firm hold of the natural mind, and deposit in the un-

derstanding the seed, or vital force, of the living Word.

There is really no wonder that the Jewish interpreters rejected Christ, for in addition to these natural details there were many real spiritual statements which they, in their condition, could not understand. He was to be a king on David's throne ; He was a humble teacher, not "having where to lay His head ;" He was to be a *baptizer*: so shall "He sprinkle many nations ; the kings shall shut their mouths at Him." (Isa. lii : 15.) But He baptized not, and John, who came baptizing, denied that he was the Christ. In this conflict the Jewish mind would naturally fall on the ground like a shot sparrow, unable to rise and wing its way over such apparent chasms. They could not discern the spiritual realities, so much greater than natural facts. Just so now : certain learned Scribes deny that Christ is coming in the glory of the Father, because certain prophecies, as they understand them, are not fulfilled, when they are fulfilled vastly more perfectly in spirit than they could be by natural realities. But as Christ's baptism was a reality above the Jewish apprehension, so the real coming of the Lord is, as a thief in the night, unknown to the natural mind. But the natural accompaniments of spiritual realities may be known by all readers, but to know the spiritual depends upon the states of men. "Many," says the angel to Daniel (xii : 10), "shall be purified and made white, and tried ; but the wicked shall do wickedly ; and none of the wicked shall understand ; but the wise shall understand."

Let us take another illustration of the above principles from the prophecy of the last times, now especially interesting as involving the fate of

THE FRENCH EMPERORSHIP AND THE PAPACY.

From a note in the last LIVING WAY it will be seen that the Rev. G. S. Faber declared in 1818 that there would be a revival of the French Emperorship. This was not simply a shrewd guess, but deduced by laborious calculations of chronology, and confirmed by many historical facts. He showed that the wild beast with seven heads, which carried the woman, described in Rev. xvii, was the Roman secular power. The Beast that "was, and is not, and yet is," describes the variations and identities of this power, and that some forms had passed, and some were to come, and one was then. To this idea accords the description of the *seven* heads. They were seven mountains and seven kings; five had fallen; that is, the Beast *that was not*. These forms were, (1) Kings, (2) Consuls, (3) Dictators, (4) Decemvirs, (5) Military Tribunes; in which the Roman power had existed; and the *beast* (which is not a monster in the Revelation, if carefully considered) has these heads at different times. \ *The beast that is* was the sixth head—the Empire. The seventh had not yet come. That which led Mr. Faber to designate thus the Emperorship of the French was, (1) Chronology. The whole time of the Beast was only forty-two months, which he considered must end in 1864, when would commence, he thought, the indefinite "*time of the end*," when the seventh head must be in full power! (2) History. The Roman Empire existed from the time John wrote to 1806, when it was peacefully resigned by Francis, the last Roman Emperor.* Just two years before

* See Alison's History of Europe, page 690.

arose the French Emperorship, under the first Napoleon. (3) Its characteristics. It arose out of the abyss (Rev. xvii : 15)—not properly rendered in English as *bottomless pit*—but the sea in black commotion. The sea or waters where the Woman sitteth (and she sitteth on the Beast) are *peoples, tongues, and nations*. Thus it was the people in revolution, from which the Beast, or seventh head, here more particularly referred to, arose. (4) This Emperorship gained the supremacy of Rome. (5) It no sooner gained this point than it was mounted by the Papacy, which it strangely consented to carry and support. (6) His Empire had *the wound with the great sword, and did live*. (7) The revival of the Empire under Napoleon III is one of the marvels of modern history. “Even he is the eighth, and is of the seven.” It is the old Empire that really lives, not the new. The support which it has given the Papacy is well known. The Woman sits “on the seven hills, on the Beast, on peoples, and multitudes, and nations, and *is that great city that ruleth over the kings of the earth*.” Here are definite fulfillments of prophecy as marvelous as those of any age. And if any thing were wanted to confirm the exposition it is found in the number of the Beast, or his name, which is that of a man. (Chap. xiii : 18.) “And his number is six hundred and sixty-six.” The Greek letters of the name—*The Latin Kingdom*—considered as numerals, according to methods then observed, just make that number. The Commentary of Dr. Adam Clark states that “no other kingdom on earth can be found to contain six hundred and sixty-six.”*

* See Dr. Clark's Commentary on Rev. xiii : 18.

And in the recent overthrow of the French Emperorship—which certainly can not be revived—he, the eighth head, which is of the seventh, *has gone to destruction*. Never did a ruler go more plainly unto the perfect destruction of his Empire, which he had sought so much to secure and perpetuate. Well the French can afford to give up an army to get rid of the Empire! Every Protestant—yea, all freemen—instinctively breathe freer to-day for the destruction.

Speedily will come the fire on the Papacy, which is a usurpation in Religion as the Emperorship was a usurpation in the State. The ten horns, or kingdoms, which received power one hour with the Beast, “shall hate the whore, and burn her flesh with fire.” We shall soon see what that is. “Great Babylon has come into remembrance before God.” There let us leave her. Thank Heaven! God is merciful, and will know how to winnow the chaff from the wheat, which He will gather into His garner, but the chaff He will burn with unquenchable fire. “Come out of her, my people,” says the Lord. He has a people in her.

I trust the reader is sufficiently interested in this discussion to continue it a little longer. This literal, specific application of prophecy is but the outward covering, and is really no interpretation of prophecy, which is history beforehand. What is the philosophy of this history? When we have seen that we are true interpreters; not before. Now the real philosophy of these events is the preparation of the world for the Divine Humanity, to be revealed in government, in the Church, and in man individually. The grand step to this is the overthrow of State churches, which are tyrannies; the emancipation of religion from governments; the eleva-

tion of the people by republican or democratic institutions, based on the equal rights of man; and the manifestations of the sons of God in the Church. These things have been progressing for some time.

The Rev. S. D. Baldwin in his "Armageddon," or "The United States in Prophecy," has shown chronologically that this Republic is the kingdom "cut out of the mountain without hands," which bruised the image before Nebuchadnezzar, and grew to fill the whole earth. The head of that image Daniel interprets to be Nebuchadnezzar himself—the secular empire of Babylon. Next would follow kingdoms inferior. (1) Medo-Persian; (2) Grecian; (3) Roman; (4) The ten kingdoms, or toes of the image. (See Daniel ii: 31-45.) "In the days of these kings"—certainly this was not fulfilled when Christ came. He came while the Roman power was still ascendant, and Christ said, "My kingdom is not of this world." But the prophecy relates to the kingdoms of this world, and is so declared to Daniel. The time when this kingdom was to be set up is put down at twelve hundred and ninety prophetic days from the time the daily sacrifice was taken away. Now the daily sacrifice was taken away by Titus, son of Vespasian, in A.D. 68.

Mr. Baldwin hits upon a method of computing the time exceedingly satisfactory, as he proves it by the application to the four hundred and ninety days from the going forth of the decree of Cyrus to restore and build Jerusalem unto the time of Messiah. That is a perfectly clear test case. Apply the same principle to the twelve hundred and ninety days from the destruction of Jerusalem to the kingdom which the God of Heaven shall set up, and it ends exactly on the 4th of

July, 1776, when the Declaration of Independence was passed in the Continental Congress, and the toes—colonies (?) of the ten kingdoms, which were partly strong and partly weak—began to be broken to pieces, and it—this kingdom underlaid by conscience, Republicanism—will go on breaking the iron, the brass, the silver, and the gold kingdoms into dust. The people will rule, and kings will be their subjects or nothing.

Now these things are presented for the sake of a principle, which will here be stated again: that the Word relates to the Divine Manhood, and is only properly interpreted in the light of Christ; that though the literal prophecy is exactly fulfilled in the history, there is much more in it than the external application, and there are certain points which never come into full play till the spiritual realities are perceived.

Thus all the prophecies which relate to Christ do not come into full view until we know what is the throne called the Throne of David. It is not an earthly throne, and those prophecies which relate to it (as for instance Jer. xxxiii : 15–26) can never be fulfilled in that sense, even by Christ's temporal reign in Jerusalem. For David has "wanted a man for more than eighteen hundred years" to sit upon the throne of the house of Israel, in that sense, and the promise has failed. There was no condition to it. But the meat of the Word is spiritual. The husk only is our natural understanding. The Lord is a man, eternally on the throne, and He hath showed us how to understand His Word. He opened the understanding of His Apostles. He breaks the seals of His book. He explains that He is a king, and that His kingdom is truth. True, He sets up a natural kingdom, but even that, in its natural form, is

not all that is meant. Naturally an American is no better than an African, a Frenchman, German, or Italian, and this Republicanism of ours is, by itself considered, full of defects. But as Jerusalem of old from its representative character was called the holy mount, Canaan, the holy land, etc., so this country or part of the continent is called from its representative character of Republicanism, "the glorious holy mountain between the seas." (See Dan. xi : 41-45.) This is literally referring to the French Emperorship, who entered upon the treasures of Egypt, built the great channel of commerce, and had power over the treasures of gold, etc. His financial successes have been a wonder. "He planted the tabernacle of his palace"—a shadow of his authority—"between the seas, in the *glorious holy mountain*;" that is, in a Republic between the oceans. He sent his shadow, Maximilian, to Mexico; "but he shall come to his end, and none shall help him." Without the spiritual significance of this land, or without knowing that the process of the earth is to the Divine Humanity, which alone is holy, this passage would be applied to Palestine. So Mr. Faber applies it, and makes a mistake. Just so Mr. Baldwin mixes up the natural fulfillments and their spiritual counterparts, without seeing that they are parallels and accompaniments which the natural facts involve. We may know how to separate things by referring all true real life and permanency to the Lord himself.

But when we look ~~that~~ deep into the Word that we discover its real spiritual significance, meanings come forth most wonderfully different, and the most exact fulfillments in every particular. Take in illustration, for instance, as approximate, the exposition of this

same Beast and Woman, as given by Emanuel Swedenborg :

“By the Woman is signified the Roman Catholic, or Babylonian religion, for it follows, ‘Upon her forehead was a name written, Mystery; Babylon the Great, Mother of Harlots and abominations in the earth.’ That by Woman is signified the Church in regard to the affection of truth; here, the Roman Catholic religion, which is in an opposite affection. By the Scarlet Beast is signified the Word.” (A. R., 723.) “This appears, at first thought, far-fetched and strange—nay, absurd; but by Beast is meant, in a spiritual sense, natural affection, and is applied to the Word, to the Church, and to man.” (See Ezek. i : 4–14, and Rev. iv : 6–8.)

Consider this carefully. What but this could have the term Scarlet applied to it, and the expressions, “was, and is not, and yet is”—“And all the world shall wonder when they behold the Beast that was, and is not, and yet is?” So it is something the world shall wonder at! This scarlet color and wonder are particulars not quite fulfilled by the Roman Powers and French Emperorship, but are perfectly exact when applied to the Word, which exists after all its perversions and denials. What a wonder of admiration! It is, indeed, the “BOOK OF LIFE.”

“Since by the Scarlet-colored Beast is signified the Word, by the seven heads and seven mountains are signified the Divine goods and Divine truths of the Word. These were destroyed by the Roman Catholic religion. Hence it is said, ‘*Five are fallen.*’ All of the good and truth of the Word, though the religion was based upon it, were destroyed, except that unto

the Lord was given all power in heaven and in earth ; and of this which was not come into discussion, but when it is it will not remain : namely, that the Lord's humanity is Divine. (*Ib.*, 737-8.) Yet this Word is from the Lord, and of the Lord. By going into perdition is signified that it is [in the sense of the letter?] rejected. (A. O., 739.) The horns signify power, and ten horns much power. By kings are signified they who are in Divine truths from the Word—abstractly, the truths there in themselves. By their not having received any kingdom as yet is signified : among whom there is not as yet a Church altogether separated from the Roman Catholic religion. (*Ib.*, 740.) By receiving power as kings one hour with the Beast is signified that the truths of the Word did have power with them for a little time in that religion, and they used these truths to confirm these things among themselves. (*Ib.*, 741.) They fight with the Lamb—that is, oppose the Lord's Divine Humanity—but He shall overcome them, for He is King of kings and Lord of lords. The clothing, gold, and pearls which decked the Woman signify the Divine truths and goods of the Word, which were among them. (*Ib.*, 725-7.) By the golden cup full of abominations, etc., are signified the profanation of the holy things of the Word, and the defilement of its goods and truths by direful falses. (*Ib.*, 728.) The name upon her forehead, 'Mystery,' etc., signifies her interior or hidden quality in consequence of its originating in the love of dominion, grounded in self-love, over the holy things of the Church and of Heaven : thus, over all things relating to the Lord and His Word. By whoredoms is signified adulterations of what is good and true. (*Ib.*, 729.) Drunk with the blood of saints,

etc., signifies that religion is in a state of insanity, in consequence of the adulteration and profanation of the Divine truths and goods of the Lord, of the Word, and the Church. Her merchandise is her doctrine."

I thought it necessary to give this bird's-eye view of the prophecy in its higher significance ; and I purposed to advance upon it to the still higher confirmations which may be seen from the like principles in ourselves when the Man of Sin—our natural man, as to his interior qualities—is revealed, and we find the Beast—the aggregate of all wild beasts—is in us ; and the principle of the Church in us is placed upon this naturalism, which is finally carried away. Some by it are plunged into infidelity—whom may the Lord pity ; others are saved as by fire, and others brighten into a beautiful spirituality—just as the Lord finds it possible to lead them. But this article is already extended, and in past numbers of this monthly may be found illustrations sufficient ; so that none of those who are instructed will point the finger at the people in the Roman Catholic religion, and say, "Aha ! I am holier than thou !" True, they are described in the Word ; and in that same Word, who is not ? Will you now turn to Isaiah, and read the eleventh and twelfth chapters ? They are short, and express a beautiful promise for us all. They reveal that the way out of the depths is the Lord Jesus Christ alone :

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots : and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord ; and shall make him of quick understanding in the fear of the Lord : and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears :

but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth : and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them. And the cow and the bear shall feed ; their young ones shall lie down together : and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," etc. (Isa. xi : 1-9.)

Redemption and Regeneration.

By Miss ELLA F. MORLEY.

"*These things* have I spoken unto you, that my joy might *remain* in you." "Christ assumed the Humanity, was tempted, and suffered all things, even death, that man might leave sin, and be united with God." His coming was to effect two grand objects : first, the redemption of all ; second, the regeneration of each man who is willing to accept the Law of Life. Redemption is universal, *without condition*, and *without exception*. In God are three principles—Love, Truth, and Power—which were reflected in the churches originating from Him. In Man's first state of purity, the Church was one of Love ; God having direct communication with man, as represented by Adam in the Garden of Eden. But Man sins, and ceases to be ruled by the pure spirit of Love ; yet God abandons him not, but establishes a Church of Truth ; and instructs him by the medium of angels, of visions and dreams. Having at last fallen from this into a state of degradation

and misery (as in Egypt), the Lord follows him still, and gives him an expressed law, revealing Himself by signs and miracles, and manifestations of His great power. But Man sinks lower yet, is possessed body and soul by devils, losing even free-will and reason—the two faculties by which he is human (see Matt. x : 11, 15 ; Mark ix : 18, 20, 22)—yet the infinite mercy of the Lord seeks him still. He chooses a nation “*laden* with iniquity, a seed of evil-doers,” in their bondage and misery, is born under circumstances of danger and peculiarly humiliating, endures all manner of bodily distress, is tempted and conquers, heals diseases, restores sight, motion, hearing, and even life, casts out devils, bears desertion, scorn, and even the death agony, and having thus conquered *all* powers of evil, he reinstates Humanity in a condition of freedom, so that all who *will*, may be saved ; and having ascended into heaven, perfect Man as well as perfect God, the lowest and weakest may now approach, and “*be in no wise cast out.*” This, then, is Redemption, the power of being saved—“*whosoever will*, let him take of the water of life *freely.*” Truly, this is Free Grace. “Of his fullness have *all* we received.” “The Lord hath laid upon him the iniquity of us all.” “That was the true Light, which lighteth *every man that cometh into the world.*” “That *all* through him might believe” (John i : 7) ; “he was delivered up for us *all*” (Rom. viii : 32) ; “*and he died for all*” (2 Cor. v : 15). We then are all redeemed, but we are not all regenerated, by which alone is salvation. Only he who accepts the Law of Life, can escape death. And this law requires not only faith, but works, and love, as the perfection of all. No man has these of himself, but all may receive them from God, “who

giveth to all men liberally, and upbraideth not." "Ask, and ye shall receive." Since He gave *Himself* that we might be able to receive these gifts, we can not doubt that He will gladly bestow them. No man can excuse himself because of his own weakness, since, if he will, he may always have Omnipotence as his aid. First, he must have faith; since, if he believe not in God, he will not keep His laws; but this is only the first step, and by itself can save none. Our regeneration is a journey toward heaven; if one only believed, he would be like a traveler, who stopped after the first day's journey, the goal still unattained. St. James says: "What doth it profit, my brethren, though a man say he hath faith, and have not works? *Can faith save him?*"

Not satisfied with asserting once that faith alone is unavailing, he declares it three times, more and more clearly. "Faith, if it hath not works, is dead, *being alone.*" "But wilt thou know, O vain man, that faith without works is dead?" "For as the body without the spirit is dead" (and we know that what remains is then but loathsome decay), "*so faith without works is dead also.*" We need no comment but the Apostle's, "Ye see, then, how that by *works* a *man* is justified, and *not by faith only.*" St. James even ascribes "faith alone" to devils, for he says, "Thou believest that there is one God; thou doest well; the devils also believe and tremble:" thus showing that one may believe and yet receive damnation. St. Paul, also, says, "Though I have *all faith*, so that I could remove mountains, and have not charity, *I am nothing;*" so that we see that a Christian must not only believe, and act, but he must love also. "Though I bestow all

my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing ;" since the mere outward obedience of the Law, without the quickening spirit of Love, can avail no man. "My son, give me *thy heart*," is the command of God. But Love is twofold in its nature, and must not only ascend in heaven to seek our Lord, but must extend itself to our brethren here. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "If we love one another, God dwelleth in us, and *His love* is perfected in us." God is our Father, and each man our brother, and Love is the fulfilling of the whole Law, since he who loves, believes, and he who has both faith and love, must of necessity act thereby.

Jairus' Daughter.

By L. P. VENEN.

"Be not afraid ;
Only believe, and she shall be made whole."
O wondrous words, so full of heav'nly cheer !
That fill the soul with joy unspeakable,
And make the fainting heart feel strong again.
Blest promise sweet, which none save God himself
Can give, and none save him fulfill. Exult,
O faithful ones ; to you he speaketh words
Of tender mercy and redeeming love !
And ye, who cavil at His holy truths,
Make havoc of His written Word, and doubt
The power of fervent prayer, come listen to
A sadly pleasing tale, and know full well
What living faith can do ; nay, rather what
It *can not*, when—surcharging all the deep
And hidden fastnesses of heart and soul—

Itself becomes all heart, and soul, and mind,
And strength.

Come to the land of sacred lore,
Where scenes transpired whose blessed memories
Survive the lapse of ages past, and still
Grow green in ev'ry true believer's heart.
A little ship hath borne its precious load
Safe o'er the waves of fitful Galilee.
Brave, hardy men have trussed the lateen sail,
Cast out the mooring lines, and now her prow,
Of strange, fantastic model, resteth on
The shelving strand, where come and go the throng.
Once more the Master and His faithful few
Ascend the crowded thoroughfare of proud
Capernaum, where scores of eager ones
Fain greet their Lord, whom they have waited long.

Now jealous doctors stand afar, and watch,
Perchance that they may see Him break the law,
And so accuse Him. But, while thus they watch,
Behold a noble form appeareth, clad
In gay apparel, and exhibiting
The badge of high authority. Lo, 'tis
Jairus, ruler of the synagogue.
"Fall back! make way for him!" they cry. But see!
He of the purple vesture prostrate in
The dust hath fallen down; and, from the depth
Of his humility and broken pride,
Is worshipping the hated Nazarene—
The poor, despised son of Joseph! Hear
How sore he pleadeth now: "Good Master, haste!
My little daughter lieth at the point
Of death; I pray Thee come, and lay Thy hands
On her that she may live, and she shall live!"
Such faith as this, such chastened faith, no man
Hath ever exercised in vain. Whence, now
Benignly reaching forth his open palm,
The Saviour raiseth to his feet the Jew,
And saith, "I go—lead on."

But, as they wend
Their hurried way, there cometh one who saith,

In trembling accents, "Lo, thy child is dead!
Why troublest thou the Master any more?"
Ah! ye who know the height and depth of love
Parental, mark what anguish now hath seized
The Hebrew father's breast. O tearless grief!
O agony untold! whose throes unbend
The tuned harp-strings of the soul, divide
Into its filaments the quiv'ring heart,
And mock the skill of human sympathy
To heal. O wail of woe unmeasured, deep,
Whose import none save those who've felt can know.
But Jesus, blessed refuge! *He* hath heard
The piercing words, and—ever present with
His gracious aid—saith to the wretched one:
"Be not afraid; only *believe*, and she,
Thy darling one, though dead shall live again!"
As sunbeams through some rifted cloud cheer up
The low'ry morn, so do those blessed words
The ruler's heart assuage. Anon they seek
The Pharisaic quarters of the town
And stand before Jairus' spacious home.
The wicket wide ajar they enter in,
And, as they cross the court, loud wailings fall
Upon the ear. Now in serene, though firm,
Decisive mood, the Lord rebuketh such
Display and mockery of grief. "Why make
Ye this ado? The damsel is not dead,
But sleepeth!" Yet as idle tales His words
Appear, and Him they laugh to scorn.

Then to

The chamber of the stricken one in death
The Great Physician quickly passeth on,
Together with the weeping parents, and
The favored trio—Peter, James, and John.
O, that in glowing word-tints we could paint
The soul of beauty such as hers! that e'en
In death would linger still, to woo the clay
Inanimate, and nestle there. On rich
And stately couch of costly tapestry
The daughter of the faithful ruler lay.

No longer child, nor woman yet, but of
 That beauteous, matchless mold, which compasseth
 The charms of both ; and oft provoking in
 The soul the lavish dreams of Paradise.
 Her dimpled hands, like two sweet lilies, on
 Her snowy bosom rest in tender clasp ;
 The carmine lips, just parted, as 'twere but
 To speak some loving word, reveal a gleam
 Of purest pearl between ; closed are the eyes
 To anxious gaze ; while, like bright pencilings
 On marble disk, the pliant lashes seem
 As if in gentle slumber fallen ; loose
 Her radiant tresses, as, unbound and stirred
 By breath of eve, they truant play like clouds
 Of gold in summer skies. Thus, in her sweet
 Young innocence she slept, too beautiful
 To die ; too dear to leave all those she loved
 And grace the cheerless tomb. So, to confront
 The ruthless monster, Jesus interposed,
 And with authority vouchsafed from God
 The Father, called her back.

Low bending o'er

The couch, the Master taketh in his own
 Her waxen hand, and saith in tones that melt
 In very sweetness, "*Maid, arise !*"

Behold !

Ay, quick as subtile thought or lightning stroke,
 Her waiting spirit comes again, betakes
 Itself into her chilled brain, and bids
 The stagnant blood go on ; her marble limbs
 Essay to move ; her bosom swells ; she breathes !
 O God ! she wakes ! And now, with artless grace
 She springeth up and smileth on her Lord ;
 While He commandeth, " Give her food ;" and lo,
 The Master's mighty work is done !

Minor Topics.

THE late Admiral Farragut was a man of prayer. The Rev. Dr. Montgomery stated at his funeral that when lashed in the rigging of the *Hartford*, in the attack on Mobile, he prayed, "Oh God, my Maker, lead me to do this day what is right and best for my country." In answer to the prayer the Admiral said he heard a voice from heaven, which seemed in tones of thunder to say, "Go forward!" He went forward, and achieved a great victory.

THE Rev. G. Lansing Taylor, in a sermon at the funeral of Rev. H. Mattison, makes the following statement of remarkable phenomena at the closing scene: "The dying man's eyes opened widely with an intense look upward, and a brightness fell upon his face like a sudden gleam of sunshine from an open window. So vivid was this light that every eye in the room turned to see if a shutter had not swung open; but all were closed, and the room was shaded. They turned to the bed, and all saw, with a deep thrill of amazement, a transparent, vapor-like body, resembling a luminous cloud, rising with the departing brightness from the dying visage." "He was taken up and a cloud received him out of sight," is spoken of Jesus; but "the disciple is as his master, and the servant as his lord."

MRS. SARAH A. WENTZ, an author of merit and living Christian, departed this life July 17th. "She said to her friends as she was drawing near, 'Do not hold me back, but give me up to the angels.' Again she ex-

claimed: 'Oh, I have seen pa and ma! They smiled ineffably; but they were not permitted to speak, as I had not yet been withdrawn.'" The *New Church Independent*, from which these particulars are taken, says: "A friend sat watching her feeble pulse and thought within herself, 'How precious you are!' and was about to speak when she raised her hand, her eyes still closed, and said: 'Don't speak, dear; I know it all. Spirits know better than human beings our thoughts.'"

THE Rev. Chas. J. Shrimpton, a Baptist minister of Ithaca, N. Y., makes the following brief statement of the vision of Kitty Skinner, which is published by the *New Jerusalem Messenger*: "Kitty Skinner, while dying, said, as if talking to some one she saw, 'Papa, take my hand and help me across.' Her papa had died a few weeks before. About the same time she said, 'There is Bell, mamma; I see Bell!' Bell Lang was her cousin, who had died a week or so before. She described Bell as having on a beautiful white dress, all plaited about the waist and gathered in the skirt, and said she wanted to be dressed just like her, she was so beautiful. Thus in a state of consciousness, with the spiritual vision open, she passed into the other life."

JOHN, in the Apocalypse, speaks of those who sang *as it were* a new song. It was not really new, but so it appeared, as the truth which is coming into view now in the life of faith appears new, but it is really from eternity. Still there are many who can not learn that song, which celebrates the Divinity of the Lord's Humanity. They constantly tell you they do not under-



stand it; and when we turn to Rev. xiv : 1-5 we see the reason why. Those who sing it have the "Father's name written in their forehead." The interior quality of their life is love! They can accept Jesus Christ's name as the name of the Father—and the new song *as it were* begins; yet the truth in this world is as old as the time when "the voice of the Lord walked in the Garden [of Eden] in the aura of the morning," where Satan commenced his war on the Divine Humanity.

DR. and MRS. PALMER arrived in this city on Wednesday evening, the 7th inst., and held a deeply interesting service at the Mission Street Methodist Church, near Eighteenth Street. They left the next morning for the Santa Clara camp-meeting, where it is reported a larger number than usual are gathered to receive them, and to participate in this "feast of tabernacles." The exaltation of the Lord Jesus, and the experimental power of His grace freely offered and immediately available, are the leading points which they press home with great directness, simplicity, and power. Their efforts seem to imply not the least unwillingness on the part of the Lord to bless. He does not need to be pleaded with to be gracious. He *is* gracious—*full of grace*. "Ask, and ye shall receive." This is constantly assumed, and all are invited to come at once to the fountain. "All things are ready." All that is required is, to feel the need, and accept the gift. Holiness is their theme. As the Lord alone is holiness, it is only necessary to receive Him to obtain it. The theme introduced by the Doctor from John xv : 1-10, "I am the true vine," etc., beautifully illustrates this, and especially the words, "without me ye can do nothing."

All true righteousness is of the Lord alone. His is true holiness. This He gives to all who hunger and thirst after it.

EXPLANATION.—The article on “Baptism in the New Church,” published two months ago, has been warmly commended by several pronounced New Church people. From one has come a lengthy article, criticising not its real truth, but deprecating the position in which it placed the New Church organizations. All those whose perceptions rise above external order, so as to allow liberty and fellowship to those who differ from them, were not referred to. Such is the New Church Congregational Union, which is becoming a leading influence in the General Convention itself, and in sympathy with which is the New Church Society, first organized in this city.

When the article was written the General Convention was in session in Philadelphia, and the progress of that body seems now to give hope of the unity of the two societies which have sprung up here and in various places. I am fully convinced that the blessed daylight of the new age can not be bound up to any organization. It is flowing into all religions, and affecting all hearts, and minds, and governments on earth.

Notices.

The Overland Monthly, “Devoted to the Development of the Country,” secures its end by exhibiting a pure style of literature, by appreciative and just criticism, by presenting the resources of the State, and many

local sketches of interest. Printed and published by John H. Carmany & Co., 409 Washington Street, San Francisco. Terms, \$4 per year, in advance.

The *Little Corporal*, an excellent monthly for the young folks, was considerably enlarged and improved at the commencement of the volume in July. Chicago: Sewell & Miller. Price, \$1 per year.

The *Pacific Medical and Surgical Journal* is a genial, dignified, and thorough publication in its sphere, and is interesting to the general reader as well as important to the medical profession. Editors and proprietors: Drs. H. Gibbons, M. D., and H. Gibbons, Jr., M. D. San Francisco: John H. Carmany & Co., printers. Monthly—\$5 per year.

The *American Sunday-School Worker* is a valuable monthly journal for parents and teachers. Edited by a committee of eight clergymen—mostly Doctors of Divinity. St. Louis, Mo.: J. M. McIntyre, publisher, No. 4 South Fifth Street. Terms, \$1.50 per year.

Every Saturday, an illustrated journal of choice reading, comes to hand. The number for September 10th is superbly illustrated, and contains a full summary of Home and Foreign news, two additional chapters of "The Mystery of Edwin Drood," and many other fresh and readable articles. Thirty-two large quarto pages. Published by Fields, Osgood & Co., 124 Tremont Street, Boston, Mass. Price 10 cts., single copy; \$5 per year.

THE LIVING WAY.

"The Kingdom of God is within you."

Edited by S. D. SIMONDS.

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The Incarnation of God.

CHAPTER XI.

PROGRESS IN SCIENCE AND ART.

We have seen that the progress in humanity demonstrates the incoming of Divine life among men; not that the natural man himself becomes better, for it may be left an unsettled point, so far as this discussion is concerned, whether the world of natural men is improving or growing worse. The statement has been made that the first man, Adam, fell from Paradise, and that that same nature is perpetually falling, and would fall from heaven itself. Let it be proved even that the world is growing worse; that free schools are nuisances and hot-beds of corruption; that science is infidel to the core; and liberty a dream, a phantasy of the brain; and that modern society is an incohering shell, ready to fall by its own repulsions into all the confusion of anarchy—it only helps one position of my argument as to the first Adam. It does not disprove the fact that spiritual men—new men—are appearing in the world;

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and if there is any thing sustaining in modern thought it is from a source above the natural man—it is from the light of the Lord on mind in its higher or spiritual unfolding. It is here that reforms get their inspiration, humanity its aspirations, and God his glory. He calleth them “Gods” to whom the Word of God comes. He is glorified in them. It is well for us all to know that in the natural man there is no spiritual good. There may be natural good and intellectual power; but he is peccable and corruptible, so that all efforts of Fourierists and humanitarians simply will be failures, and Christian workers even will return from that field without sheaves, for however pleasant the sowing the harvest “is a heap in the day of grief and desperate sorrow.” (Isa. xvii : 11.)

We must absolutely look higher, to a nature born of God, to have any rational hope of permanent progress. Now what I claim—that is, all that is necessary to this argument—is that the progress of science confirms the Scripture promise, and Christian experience of the Spirit man. Mark, I do not admit that free schools, and republicanism, or democracy—I use not the words in a party sense—are degrading offsprings of corruption, but maintain far otherwise; yet the point, if conceded, militates not against the main position of the argument, that the generation of Christ, in the spirit, is to follow as certainly as that He appeared in the world; and that the light of His incoming is pervading in the Church and in the world. If men abuse or misunderstand the light which “shineth in the darkness” (John i : 5) now, it is what they did from the beginning. Yet God, who faileth not, will “not be discour-

aged till He has set judgment in the earth." (Isa. xlii : 4.)

In turning attention to science for confirmation of this progress I know not where to begin or end. A vast field, white to the harvest, is before me. The annuals of scientific discovery—mere compends—form volumes by themselves ; and not one ray of light has fallen on all this vast mind from the first Christian Church, or natural apprehension of the Scriptures. So far from it is the truth, that each step of progress has forced back that Church from one or more of its cherished theories. The cosmogony of Moses, as usually understood, has been driven before the progress of science as dust before the wind, or chaff from the threshing floor. The command of Joshua to the sun and moon, as read naturally, has become a mockery ; yet, more carefully read, all these things are literally true of spiritual realities. The Protestant and Roman Catholic religions have contested the ground at every step, but have been overpowered, and would have been utterly crushed in the conflict had they not changed front and abandoned in some way their ancient theories. This is one of the most significant facts of modern times. The power in science then—it is a necessary deduction, not simple assertion—has come from the light of the new age. Let us look over the steps of the argument briefly : We have seen that the law of progress has been perpetually advancing by dispensations—Abrahamic, Mosaic, and first Christian—and that these dispensations are harmonious confirmations of each other, proceeding from exterior to interior realities. (See Chapters VIII and IX.) I now affirm, as a historical fact, that

no advance has ever been made in the earth but in and through these dispensations. It becomes therefore evident, as I have before shown (Chapter X), that this advance is from the descending light of the Lord in a new dispensation. As science has wonderfully advanced, and has not received its inspiration from the first Christian Church, but in spite of it, and often in open conflict to its most cherished dogmas, therefore its power demonstrates a new age. And as all history tended to the Incarnation, so that in its higher significance is more fully made known in the second coming of the Lord. With those who deny that there is any progress in the earth, I would deal gently as with men who denied the evidence of their senses in natural things—in silent commiseration.

The candid inquirer may still desire some further detail of the subject, and in proceeding to show that the power of science confirms the new interpretation of the Word advocated in these pages, I need not confine myself to the Duke of Argyle, whose *Reign of Law* lays the whole realm of physical science under contribution to the truth of Holy Scripture, and to Grindon, whose *excursus on the Phenomena of Life* shows us the flowers blossoming in the breath of the ever-living God, or to the men of their class, but may go fearlessly to those who are hailed as in the interest of the rejectors of revelation—Herbert Spencer and Prof. Huxley, and the men of their class. I may say, also, that I claim not to be a scientist myself. As the Israelites of old borrowed the jewels of the Egyptians, so I borrow the gems of the men of science, and hope to spoil them of all that seems to any to favor materialism, or

the negation of God, or the mere sound of an affirmation of God, which yet leaves Him as the utterly unknown.*

Prof. Huxley seems to have reached the highest generalization of science as to the physical basis of life. He calls it protoplasm, an albumoid substance—the smallest discerned by the microscope—composed of varying proportions of oxygen, hydrogen, carbon, and nitrogen.† The following analogy is his strong point :

“ We think fit to call different kinds of matter carbon, oxygen, hydrogen, and nitrogen, and to speak of the various powers and activities of these substances as the properties of the matter of which they are composed. When hydrogen and oxygen are mixed in certain proportions, and the electric spark is passed through them, they disappear, and a quantity of water equal in weight to the sum of their weight appears in their place. There is not the slightest parity between the active and passive powers of the water and those of the hydrogen and oxygen which gave rise to it. Nevertheless we call these the properties of the water, and do not hesitate to believe that in some way they result from the properties in the component elements of the water. Is the case in any way changed when carbonic acid, water, and ammonia disappear under the influence of pre-existent protoplasm, an equivalent weight of the matter of life makes its appearance?”

That is the last reach of science as to the way the matter of life makes its appearance under the influence of pre-existent protoplasm ! Where the world got its protoplasm first, Prof. Huxley does not tell us. It is

*The account of the Hebrews borrowing of the Egyptians has troubled some conscientious people; but the history was so written to signify just the things of this age, or of the spirit man. The Egyptians symbolize the natural or scientific principle in a good sense. And the spiritual man is always free to appropriate the products of science to his benefit. Truths are always free to all who will take them. None are so earnest seekers of them as spiritual men.

† See LIVING WAY, for April, page 120, article entitled “A Word on the Science of Sciences.”

easy to get it when you have a living plant; but you can not get it without the plant, nor the plant without the protoplasm. Here is a little difficulty which I need not press. Let Prof. Huxley be true; we have heard before that man was made of the dust of the ground, and that there is a *unity of life in all things!* If this is not the eternal truth, what is it? He has found no spirit in the last analysis. That belongs to another world. Struggling long and hard the mighty giant of science lands his load at our feet. We step upon it firmly, and confidently inquire if all causes are not in the spiritual world beyond his ken, and that here only he has rolled up a heap of effects, which become, at best, subordinate causes? Has he not brought to view a kingdom of USES in all nature, which are all adjusted by an infinite intelligence, the same as the Professor constructs his microscopes and crucibles for examination and analysis? The world is for use. Matter is a plastic mold, into which may fall forms of thought and affection, which may ultimate in union with God; or as it may be expressed in an old form, He hath made it "for the manifestation of His own glory." His own glory, He has told us, is His only begotten, or the manifestation of His love and His truth in the creation, redemption, and salvation of men. For this hope of saving sinners set before him, the Divine manhood endured the cross, despising the shame, and is in His lofty seat the eternal testimony of the pleasure of God to save. Hear ye deaf, and look ye blind! The Jews are expecting the Messiah yet—at least those who judge naturally, and do not perceive the spirit of the Mosaic economy. So it is with many of the modern

Church—they deny that He cometh now in His word, because they have not seen Him, in the way they interpreted His promise. And lo, He speaketh, and interpreteth Himself. The voice of God, the inspirations of heaven, the inward witness of God is clearer, greater, stronger than ever. He cometh! He that was, and is, and is to come—the Almighty.

Thought is the soul of science; and I put on record, in this connection, from *The Examiner*, the following summation of modern mental philosophy which contains all the tendencies of Kant, Hegel, and Swedenborg, as developed by Henry James. It is indeed labored, but I trust the ordinary reader will ponder it well, as it is a philosophic confirmation of that which Revelation declares of the Incarnate One: "He who was, and is, and is to come." And it shows that the facts of Christian experience of the indwelling Christ in man are confirmed not by the Scriptures only, but by the highest reaches of philosophy; and it is the more significant, as it comes from the Unitarian stand-point:

"Mr. James assumes the Infinite, Being, Substance, God. The infinite, he says, alone is, in the most veritable sense of the word. But it is essentially active, creative, and therefore cannot be conceived of as not creating: in other words, the notion of God necessarily involves that of a universe proceeding from him. The conception, accordingly, of an isolated infinite, is fallacious and void. Infinite and finite are in eternal 'equation,' though the one is the polaric positive and the other the polaric negative. God *minus* World is therefore *in effect* God *minus* God.

The infinite is creative as being Love, whose nature it is to go forth toward another. All the fullness of the creator must therefore be put forth in some representative form of being; and existence, nature, the universe, is that representation.

But the universe, since it is not real, but only representative,

being, forever refers itself to its infinite ground and principle, and, like a spoken word, *stands for* something which itself is not. As being the fullness of the Godhead in representation, and as referring or attributing itself to its original, Nature (we mean here existence in the fullest sense of the term, *i. e.* all which exists from God) becomes the mirror in which God sees himself. He reflects himself *to* himself, and so takes back into his own infinite consciousness all that he puts forth. This is the circulation or respiration of the infinite. God projects himself in creation; the creation reflects him to himself; the import of his being forever goes forth and forever returns. We say *forever*; but this circulation is only apparently accomplished in time, for time itself is but apparent.

This projection of the infinite is intrepid. It goes to the length of producing a self-consciousness, a sense of personal identity—a *sense*, that is, of absolute unitive being—alien and opposite to itself. In the Ego the circling life of Spirit comes, as it were, to a full stop. It is appropriated, taken possession of, by *another*.

But now see what happens. In the 'second birth,' this Ego denies itself, de-votes itself, says, Not I, but Thou, 'Not my will but thine.'

'Here, Lord, I give myself away.'

'Only with renunciation,' it has been said, 'does true life begin.' The Ego is indeed dead; it is the arrest of the divine circulation, until it gives itself to the infinite, again to receive and again to give itself, and so to establish a *reciprocal circulation* with the divine. God projects himself in existence, even to the making of an 'eccentric centre,' an alien Self; but does so only to furnish the basis of a reflection conscious of itself, a reflection of Spirit *as* Spirit, so that Spirit may return to itself in its own likeness. By the same act the conscious creature becomes an interlocutor with God, and comes back to his original not by dead absorption, but by living reciprocation. It is this double system of circulation which Mr. James, as we read him, seeks to indicate as the ontological method. For this, and by this, the universe exists.

Not only *for* this, but also *by* this, we say, the universe exists. This end is the true cause of existence; this last in process is first in principle. To illustrate: A tree springs from a seed; a seed is the consummate product of the tree. From a seed dissolved into potentiality to a seed constituted—the tree is but the process or

natural mediation between these two. Now what is the seed of the universe, in the divine mind? What is that first and last, which is mediated by all the process of creation, and is *therefore* its true cause?

The seed is the necessity which Being essentially creative, and creative as being Love, is under to give its fullness to another, and—even as requisite to sustain that *other*—to recover itself and conserve its own unity. The idea of God as mirrored to himself—in which idea an eternal necessity abides—is the seed-thought. But this should be no mere dead reflection, else it were imperfect. Spirit must come back to itself *as* Spirit, looking with eyes into eyes, throbbing with life unto life. No dead unconscious *other* can reflect the living One. He is reflected to himself in living consciousness only as he has heartily, utterly given himself. This is not the complacent gaze of vanity in a glass, where selfish pleasure is the be-all and end-all.

Therefore as subsidiary to this reflection the self-conscious Ego is required—self-conscious souls, complete (to their own sense) in themselves, and made to feel that they themselves *are their own real being*. The self-conscious Ego, identifying itself only with itself, and centralizing itself in itself, is the necessary *condition* of the perfect mirror.

But as subsidiary again, and necessary to this subjective life, there must be material existence to fill it up, give it body, and an apparent footing of its own—to complete its *vraisemblance* as entire and real in itself. This is the foil on the back of the glass, which makes it opaque, and turns back the rays. From the idea of the mirror to the glass, as its subsidiary condition; from the glass to the foil, as *its* subsidiary condition with reference to its purpose—this is the descending or ‘creative’ movement.

But as existence has no being in itself, it is an embodied want, ‘an aching void,’ that only in the face of God is filled. The eternal One must recover himself into his own unity to meet the want of his own creation. This recovery, considered from the side of the Creator, is the ‘redemptive’ movement, which brings the creature into blessed reciprocation with his Original. Considered from the side of the conscious creature, it is devotion, self-surrender, the submission of the Ego to Reason, the loving faithful subordination of private desire to social; in fine, it is any form whatsoever of noble self-forgetfulness and self-abandonment.

In 'redemption'—which is at once the self-preservation of the infinite and the consummate blessedness of the finite, the seed-thought of existence, dissolved in nature, is again matured in abundance, and clothed with the glory of fruit; while the process that lies between, which is constituted nature and history, with their sums, and stars, and civilizations, has to a healthy eye its own grandeur and beauty. Meanwhile, it is to be borne in mind that the 'redemptive' idea, or that of the perfect and conscious mirror—which idea is grounded in the being of God, and so *must* realize itself—is first and last, cause and result, meditated through all the process of the universe. Such seems to us a tolerable, though faint outline of Mr. James' scheme of thought; of which we again express our hearty admiration."

THE POWER IN ART.

The subtilty of this subject is such that it is not possible for me to treat it in such a way as to save to the reader the labor of his own thought. I will do the best I can, by way of suggestion, to help this thought. True art is an ideal of Nature wrought in the soul by the Divine incoming. And art in its progress and purity demonstrates this incoming. Take the intimations of this given in the improved life and manners of men brought under the power of the gospel. What a change occurred among the colliers of England by the preaching of Messrs. Wesley and Whitefield! From the coarsest, most ignorant, shiftless, and drunken, filled with brawls, idleness, and filth, there came forth a sober, cleanly, industrious, and orderly people.

The natural principles of this law are well expressed by Mrs. Browning :

"— You will not accomplish your poor ends
Of barley feeding and material use
Without the poet's individualism
To work your universal. It takes a soul

To move a body; * * * *
 It takes the ideal to blow a hair's breadth off
 The dust of the actual. — Ah, your Fouriers failed
 Because not poets enough to understand
 That life develops from within."

Had not Martin Luther sang his hymns as well as preached and wrote his theses, what would have become of the Reformation? And Charles Wesley's hymns were a creating and conserving power of the second Reformation great as the preaching of John Wesley and his assistants. And to this day the life streaming in those hymns is in greater flood in the Christian world than that from all other sources in the denomination. In this comparison I undervalue nothing, but intimate the true power there is in art when God comes into the soul and all nature is made ablaze with his light, when men are led to see it — which is the mission of the artist — as he sees it.

What an influence has Romanism gained from art? art in its more sensuous forms — art that was in its sphere so perfect, yet is so below the standard of the beautiful, the pure and good, that is now dawning on mind, that the people which appreciated it could patronize bull-fights and sing *Te Deums* over the massacre of St. Bartholomew's day. Art is now humane. The Statue of the Greek Slave, with its white silence, strikes tyranny dumb as effectually as Act of Parliament, or serried ranks of burnished steel. The Abyssinian Sibyl imbues one with intercommunion with heaven in a higher plane than Raphael's Madonna; yet this was the precursor of the dogma of the immaculate conception. And there is more power to-day in the *Stabat Mater* than in the dogma, which is but dross as compared

to the gold of the music and painting. And when we see a sweeter breath breathing over the earth valley of dry bones, we know the resurrection of man is near. "It takes a soul to move a body." In art is the manifestation of the living spirit among men. "In lonely self-communion," says Dr. Hedge, "the mind encounters the primordial powers that have the shaping of the world's destinies. There, in their secret laboratories, the silent *Mothers*—Reason, Imagination, Faith, and Will—devise and mold the coming time. Who can guess what new births of social life, what new dispensations of the spirit are yet to spring from the unknown world which yet contains the archetypes and rudiments of all things? * * * The inner world inclosed in the walls of the fleshly frame, the world of ideas so bounded in space, apparently, so boundless in wealth and capacity, who shall fathom? The possibilities of material nature we are fast ascertaining, and may hope one day to fully comprehend. But the possibilities of spirit, of life as shaped by the spirit, who can divine? 'It doth not appear what we shall be.'" Very true, but to proceed with the quotation: "We *know* that when He shall appear we shall be like Him; for we shall see Him as He is." Blessed be the Lord for-evermore, that the limitless longing, the unquenched hope, the wealth and incalculable powers of the inner life shall be satisfied. "Behold the Tabernacle of God is with men." JEHOVAH "dwelleth with them and in them." This is figured dimly indeed as compared to prophesy, yet it is figured in the power and progress of art, a correspondent revelation of the incarnation of God.

Dress and Amusements.

The practical application of the principles of art, which come in as God is incarnated [see preceding article], are almost innumerable in common life. The question of dress—the ever-recurring necessity in some form—should be settled by taste: another name for true art. Almost all thorough reformers have turned critics of dress. It was a hobby with the Friends, and came near being so with the Methodists. Mr. Wesley forbid his people from “wearing high heads, enormous bonnets, ruffles, or rings.” St. Peter commanded women to adorn themselves as “becometh godliness;” and the dress of monks and nuns is well known, and shocking to sense. Now how shall we settle this universal question of what becometh godliness? Simply by asthetical principles; or just as we settle what implements are best for war and what for agriculture. There must be the liberty of true art in dress. He who specifically defines what shall be worn and what not, and of what fashion, is a tyrant of a very small pattern; and he who obeys the injunction because he thinks it Apostolic not to wear “gold, or pearls, or costly array,” is under the law—he is not in gospel liberty at all. That admits of variety, and considers uses and pleasant effect in all things where there is thought at all. In the highest Christian experience there is really no thought “wherewithal we shall be clothed.” The life clothes itself with higher instinct of beauty than that displayed by the lilies of the field. The changing fashions are perpetual testi-

monies of imperfection and prophesies of growth. In countries where there is no growth, dress is the same in one century that it is in another; but where there is the restlessness of growth, there will be innumerable changes; and where the Divine ideal, or principles of truth and beauty are not apprehended, a thousand changing fancies rule the times. There are few that rise above these fashions. The vast mass are as abject slaves as ever cringed under the lash; but a few are walking forth in a sense of truth and beauty, and are breaking fashions to the law of sense and reason; and as life descends into the world, their number will increase. Certainly the signs of a coming liberty are encouraging.

The same Christian sense should govern in our houses, and grounds, furniture, and horses and carriages, that determines the matter of dress. The purpose should be to give pleasure, not to make an ostentatious display; to feast the sense of beauty, not the sense of pride, and manifest our love for elegance and idea of perfection. And the poor laborer may become the true artist as well as the man of wealth. When he puts the love of the neighbor in his work, and makes it a delight to do justice; when he says to himself, when he works, he who uses this article of manufacture shall be glad that it is well made—I will bless whosoever buyeth my work; or when he says, the man who employs me shall be delighted with my ingenuity and faithfulness; or, in short, when a man works as a boy spins his top or bats the ball, just to see how well he can do it, he is as true and great an artist as he who makes the marble statue or the picture on the canvas

appear like life. He is in true liberty. His labor is not servile; it is godlike—inspired by the Divine incoming in man. He does the truth, and the truth makes him free. Can any believer in prophesy doubt that this state will come into the world; that it is really to be a Divine incarnation in man, and to fill his life with peace, liberty, and light? O, if the toiling millions only knew the hope of the gospel how would they press to be “born again;” how they would struggle to put on the mind of Christ; what crucifixions they would endure to be clothed upon with the garments of immortality! Right here lies the true solution of the labor question.

The same art principles are to govern in amusements that govern in dress and equipage. They belong to the subject of æsthetics, to the science of the beautiful, and are not to be settled by so many precepts, about dancing, going to the theatre, or opera. They can not be shut out of the public heart any more than you can shut daylight out of the world. Society will have amusements. Their vulgar character is owing more to the popular mind than to any thing that legitimately belongs to the subjects. Let the light of true benevolence dawn on them, a real human sympathy come into the heart, and all the swaddling bands of weakness—which is another name for impurity in amusements—would pass away. “You must not take such steps; you must not go to the theatre or the opera,” is the language of the religious, which should be replaced by the spirit of love, truth, and beauty, in all we do, which are “the life which is more than meat, and the body which is more than raiment.”

I may not refrain from saying that the principles of true art are shockingly marred in a promiscuous throng dancing in a large hall. This one goes this way and another that, and the recurring thumps of the feet to the time crazes the sense. After half an hour, without a particle of pious horror in my constitution, I grow sick at the stomach, and cannot endure the sight—I must hasten from it to the open air. I can see a select company dance with pleasure, four at a time at most, and one man or woman alone seems to me to be the true order of beautiful effect. But to look on a crowd of dancers has to me a less pleasing effect than to see pigs wallowing in the mud. It is remarkable that taste in civilized people does not put a stop to it in circles which lay any claim to purity.

The same may be said of the opera. The music is often delightful; but to go through musical acting, to see a dialogue of courtship and love sung, or a death scene, as in the opera of *Lucretia Borgia*, makes one think the devils are at play, not human beings. The scene is most unnatural, inharmonious, contrary to good taste, and nothing can make it beautiful. It is because of the artificial state of society that such a thing is tolerated.

But these details are sufficient to indicate the principles on which we should settle the question of duty in our every-day life. It is not in particular things that we do, or not do, that Christianity consists, but in doing all things from love to God and man, using the liberty He gives to make that our highest pleasure.

Regeneration.

By Miss ELLA F. MOSBY.

“If a man love Me, he will keep My words.” “Regeneration is gradual, and is wrought of God alone; yet man must act *as of himself*, though acknowledging that the will, understanding, and strength, are from God only.” That regeneration is gradually approached, and is a growth, is evident from the similitudes used concerning it. It is frequently compared to a way (Isa. xxxv : 8, 9; also Isa. li : 11) which we tread, step by step—now ascending lofty hills, and then descending into low valleys; also to the planting of a garden: first the seed is sown, then the plants spring forth from the soil, afterward appear, blossom, and fruit. It is compared to natural birth; and the spiritual man indeed grows from helpless infancy into robust and vigorous manhood. Yet through all its varied stages, “it is God that worketh to will and to do, of His own good pleasure.” St. Paul says: “Not I, but God that worketh in me.” Christ taught His disciples: “Without me *ye can do nothing*.” In regeneration also, a combat often rages between truths and errors, evil and good principles in the human heart; and while life remains “there is no discharge in that war.” (Eccles. vii : 8.) Yet Christ fights in us, and with Him the victory is sure. Unless man were continually led by Divine mercy he would instantly perish; but God is at each moment saving and regenerating him, as far as He may. Man must, however, co-operate, acting *as*

from himself. This is evident from reason, since otherwise he would be merely as an automaton, without rationality or freewill, which constitute his humanity. Neither could he, in that case, incorporate either good, or evil, into his life, but the Divine influx would be as air passing over the dead, who breathe it not. And if he could not be regenerated he could not be introduced into Heaven, since the two are the same. Man's co-operation with God's operations may be illustrated by many examples from nature; as the heart which acts, and the arteries which co-operate, also by light acting on the eye, odor on the nose, sound on the ear, and from the combination of these two active and passive agents proceeds sensation, which varies according to the state of reception in these organs. Yet we must remember that the principle of life itself, which enables the nerves of the eye, ear, etc., to co-operate, is most fully significative of our Lord, so that in reality both operation and co-operation are from Him, although it is apparently otherwise. "All things came of Thee, and of Thine own have we given Thee." (1 Chron. xxix : 14.) Yet some seem to deny even the power of co-operation in man, saying: "How can any one keep the commandments, since if he offend in one point he is guilty of all?" But if we love one another that is the "*fulfilling of the whole Law*," can we not love our fellow-creatures? And though a man only commenced teaching at an advanced period of life, and though many hours of each day were devoted to other things; yet if this were his principal employment and object, it would be thought mere idle quibbling to deny him the title of a teacher. Why should we ad

mit the authority of common sense and reason in every department of wisdom except religion? The same Lord is equally the author and giver of all, and He himself in his teaching continually appealed to the reason of His hearers for the answer of His parables (as in Luke, x : 36; xii : 58; Matt. xxi : 40). Nor may any one use the plea that Scripture is dark, and these things appertain to Faith rather than Reason, since Christ has said: "*Why even of yourselves judge ye not what is right?*" (Luke xii : 57.) Then if a man seeks diligently to keep the commandments, even though he may fail, not once, but many times, yet we may reasonably believe that he will be accepted of God, as a "doer of the law"—especially since the weak and finite nature of man renders any *perfect* act impossible; the works of the highest genius, the life of the purest Christian, are best *efforts* toward perfection. But by the Divine power in us, these efforts approach nearer and nearer the goal. "They shall go from strength to strength." Their going forth shall be "as the day;" first the trembling light of early dawn, the bright light of morning, the full effulgence of noonday. Paul says: "We are changed * * * from glory to glory, even as by the Spirit of the Lord." And as Christ was born on earth, even so He reveals Himself in the human heart; first the weak babe, then through all the gradations of growth unto His full glory, when being transfigured before them, "His face did shine as the sun, and His raiment was white as the light."

Physical Death.

BY REV. D. A. DRYDEN.

Changing, ever changing—at last passing away; such, in epitome, is the history of every material form of life in this world. Of none can it be said, this is permanent, this will abide. From the lowest to the highest, from the most simple to the most complex, every form contains in itself the elements of decay and final dissolution. And with myriads of these forms this decay and dissolution are painfully rapid. Ascending the scale of material life to man, the highest, the same law of change and dissolution prevails. To-day we see the new-born infant—the happy, romping child—or youth in the full consciousness of life and strength; to-morrow the full-grown man or woman, already bowing under the ever-increasing burden of disease and pain; next day the feeble form falls under the subtile power of dissolution, and is gone forever. At longest but three-score years or four, while millions, like the flower, fade soon as they begin to bloom. Every thirty or thirty-three short years whole generations pass away forever. This seemingly sad disruption and dissolution of human life we speak of by the general term—death; so that death is one of the most palpable and universal facts in our world and in our individual personal history.

How ought we to speak of it? What is its true philosophy? In all ages, among all people, has prevailed the custom of personifying death, of clothing

him with features the most gloomy, fearful, and even hideous. To the Greeks, death was known as *Thanatos*—a god of most frightful mien; to the Romans, death was *Mors* clad in sable robes, with raven wings, hideous teeth, darting here and there, ever ravenous for prey. The Jews had their personified conceptions of death, the elder races of India theirs, and the old Norsemen theirs—and all fear-inspiring enough. But perhaps the most gloomy and terrible personification of all is that of more modern times, by which death is represented as the King of Terrors—a gaunt, grinning skeleton, seated on a throne of skulls and cross-bones, armed with darts. And even in these days of Christian faith, with a risen Saviour, who has abolished death, and in our hands a gospel of eternal life, we may all our lifetime be “subject to bondage through fear” of this imaginary monster, may drape our Christian funerals with worse than heathenish darkness, and even cause our children to cry out in their innocent slumbers.

A moment's reflection ought to convince any candid thinking mind that all such ideas and representations of death are born of ignorance and superstition; are as unphilosophical and false as they are unchristian and heathenish. It is a fact that all the countless myriads of our race, who have lived previous to this generation, have disappeared. By some unseen, scarce definable process, their bodily forms have ceased to live, have been dissolved and returned to dust. It is equally a fact that the millions now living upon the earth, or who may live hereafter, will in like manner fall into dust. What is the true philosophy of this fact? What

the true origin or cause of physical death? What its true relation to the divine order of human life here and hereafter? Is it simply an accident, or something which has been foisted into that order? Or is death but a transition process in the divinely constituted order of human life?—a transition from one form of corporeal life to another? Some say it is the extinction of human life. That personal existence in this material form is all there is of life for man. That man begins in this form, continues so long, then ceases forever—just as the tree, the flower, the insect, or the animal. To me this philosophy has not a particle of truth in it; it is simply *horrid*.

Others say physical death finds its origin in the transgression of Adam and Eve, the original parents of all. That it comes in thus as a disruption and suspension of the original law of immortality. That they were created bodily immortal, but sinned, and because of sin died. Not only so, but because of their sin the law of immortality is suspended or wholly abolished in their race, and so all die. This is perhaps the commonly accepted idea—accepted, no doubt, by a majority of Christian minds as the true philosophy of death, as taught in the Bible. But is it true? Is it the philosophy of the Bible, or is it the philosophy of human interpretation and theological dogmatism?

The *truth* must be sought in the light of the Bible record concerning the origin of death, and the true meaning of death in its general New Testament use. The record is this:

“And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became

a living soul. And the Lord God took the man and put him in the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." (Gen. ii : 7-15, 16, 17.)

"And when the woman saw that the tree was good for food, and pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her; and he did eat. And the Lord God said: Behold! the man is become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat and live forever: therefore the Lord God sent him forth out of the Garden of Eden, * * * and He placed at the east of the Garden of Eden cherubims and a flaming sword, which turned every way, to keep the way of the tree of life." (Gen. iii : 6, 22, 24.)

"And Adam lived an hundred and thirty years and begot a son in his own likeness * * called his name Seth. And the days of Adam, after he had begotten Seth, were eight hundred years; and he begot sons and daughters. All the days that Adam lived were nine hundred and thirty years; and he died." (Gen. v : 3, 4, 5.)

Now the point of inquiry is this: What is the meaning of *death*, as used in this record? That it does not mean physical death is manifest: 1st. In that Adam did not die according to the word of Jehovah in the day he partook of the fruit of the tree. He lived afterward near a thousand years; so that either the word of Jehovah must have failed, or that day must have been just nine hundred and thirty years. And the marginal rendering, "dying thou shalt die," does not relieve the matter. For then Adam must have been nine hundred and thirty years in dying. But the record shows he was hale and strong, begetting sons and daughters. 2d. The record very clearly implies that Adam's physical immortality depended upon his partaking of the tree of life. (Chap. iii : 22-24.) It was that he might not do this—that he might not eat of

the tree of life and "live forever"—that he was sent out of the garden. Whatever may be thus symbolized by this "tree of life," it must have been to Adam an immortalizing agent, without which he was mortal, and his physical dissolution a question of time. 3d. It is nowhere directly stated in the record that physical death was any part of the curse or penalty which followed upon Adam's transgression. The only statement which can have any direct bearing on this point is found at Chap. iii : 17-19 :

"Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee, saying thou shalt not eat of it: cursed is the ground for thy sake: in sorrow shalt thou eat of it *all the days of thy life*. Thorns also and thistles shall it bring forth unto thee. * * * In the sweat of thy face shalt thou eat bread, *till thou return to the ground*; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

The curse here fell not upon Adam but upon the earth. The direct teaching is not that he should die, but that in sorrow and sweat he should toil and eat "all the days of his life, *until* he returned to the ground. But why return to the earth? Not because he had sinned, but "for out of it wast thou taken." Thus, manifestly, the *cause* of his return to dust was, that he was dust, taken from the earth—not that he had sinned. That his days should some time have an end. And this fact, that his days should end, and his body return to dust, finds its cause—not in the sin of Adam and its penalty, but in the very elemental constitution of his body. "For dust thou art, and to dust shalt thou return," was just as true of Adam before his transgression as after it. His body died not because he sinned, but because it was made of earthly elements,

and was not intended to live forever. That his sin shortened the days of his earthly life, and made death what it would not otherwise have been, there is no doubt. Thus it is manifest enough that the death indicated in this record, the death which fell upon Adam doubtless in the very moment of his transgression, was not a physical but a spiritual death—a death which planted its empire not in his body, but in his soul.

That this is the true meaning of death is made still more manifest by the use made of it in the New Testament, especially in the teachings of St. Paul and of Christ himself. The key to St. Paul's teaching on this point is found in Rom. v : 12–21. In his exposition in this passage of the origin of death through the sin of Adam, and the restoration of life in Christ ; his meaning in the use of death and life—cannot be limited to physical death or the restoration of physical life. By death, which came by sin, and which has passed upon all men, he evidently meant the loss or extinction of the divine spiritual life of the soul. And the life in which all are made alive again in Christ is not physical but eternal life. Doubtless, the very same divine spiritual life from God, only in abundantly greater fullness, which was lost through sin and death in Adam. And in harmony with this is the general teaching of St. Paul elsewhere in his epistles concerning death in Adam, and life in Christ. So, too, in the teachings of Jesus: "I am come into the world that they might have life, and that they might have it more abundantly." In him was life. "The hour is coming and *now* is when the dead shall hear the voice of the son of God ; and they that hear shall live. Verily,

verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath *everlasting life*, and shall not come into condemnation; but is passed *from death unto life*." From these sayings, selected out of many, is it not manifest that the life which He is in himself, and which He comes to give to men, is a divine spiritual life, not physical? And is it not equally manifest that death from which He comes to raise men, is a spiritual death? He comes to the descendants of Adam as to *dead* men. He says they are dead. But how? Certainly not physically. They to whom, and of whom, he thus spake, were in full possession of bodily life. So, too, are they to whom His word may now come. Yet at the same time they are dead. Thus it appears that men as the descendants of Adam, may be dead in him, yet live in the fullness of physical life. And they may be made alive in Christ, *have everlasting life*, and still be subject to physical death.

But without an extended statement of the New Testament use of death and life, this brief suggestive reference will suffice to indicate the fact that the death which fell upon Adam and his race, was a spiritual death, a death of the soul, and not of the body. What shall we then say of physical death? 1st. That it finds its origin or cause, not in an accidental or violent disruption of God's original order of immortality for man, but in the very constitution of his material organism. That organism was never intended to be immortal; it was of the earth, earthy, and designed to return to the earth again. Its death, or final dissolution, is but a process in the developing order of human life. Thus Adam died because his bodily organism was

so constituted, so subject to the law of waste and supply, of exhaustion and restoration, that sooner or later, it would become exhausted and cease its functions. No doubt this law of physical dissolution has been greatly modified through transgression. It was, so we may suppose, even to the original transgressors. Though physical death as a fact did not originate in their transgression, yet thereby it became to them what otherwise it would not. It may be, the days of their earthly life were greatly shortened, that life was filled with pains and fears, and death clothed with gloom and dread; instead of a peaceful, joyous transition from the earthly to the heavenly, it became a painful dissolution, a sad separation from all earthly treasures, and above all, shadowed with the gloomy dread of descending to something worse hereafter. Certain it is all this is so and worse of their posterity. The constantly accumulating power of sin and evil through ages past, has made fearful havoc of the physical organization of man, and has made death what God never intended it should be. It has sadly shortened the days of life in this world. It has filled the body with ever multiplying diseases, pains, and sufferings which fill life with sorrow, and clothe death with darkness and terror.

2d. So far from falling as a curse or a punishment upon man, death is benignity. Physical immortality in this world would have been a curse. Death is benign in that, it boundlessly multiplies the number who can enjoy the blessing of life in this world; it gives place to fresh young generations, who ever come on with relish for the banquet of life, as the old, weary, and sated pass away. It is benignity toward those who

die, in that it *is* or always *may be* to them but a transition to a new and higher form and career of life in another world. No doubt, even for Adam and Eve, God had something higher and better than to live forever in material bodies, even in Eden. And to them death would have come as a blessed transition, even had they not sinned. What, then, must death be to their toiling, suffering offspring, in a world such as this is now? Especially to a true Christian faith and consciousness, death can be no other than a translation from one world to another, out of the earthly into the heavenly. A transition from one form of personal life and being into another, a rising out of the material into the spiritual. In Christ, Paradise is more than restored. But how poorly do we express such an idea of death by the way in which we *talk* of death, and act at our funerals. We talk and act as though death were a going down into the earth and darkness. When a loved one has passed out of the earthly form, we cling still to the form as though it were all; we drape the room where it is laid in black. The cheerful daylight is turned into sombre twilight; the form is laid in a coffin of black, and shrouded over with a pall of darkness. Friends come muffled in black, with every ray of cheerful sunshine banished from their countenance. Even the Minister of a risen Christ, the messenger of glad tidings, comes in black; the services are dirge-like, with accents of woe. The discourse is chiefly on the triumphs of the reigning King of Terrors; "the cold embrace of death;" "the trophies of the grave;" the burying of fondest hopes, in the cold and silent tomb; and when stricken ones would be comforted

they are reminded that something about the departed is immortal. Yet it is *only the soul*, so ethereal, impersonal, gone so far away, that the bleeding heart has nothing after all but the earthly form to cling to. And even after the form has been borne away in a black hearse, and the pageant of darkness has passed, we are wont to clothe ourselves for months and years in black apparel. To me it is inexplicable. To me there is nothing more inconsistent, unchristian, and essentially heathenish than a modern funeral. When shall we have done with these gloomy ovations to the King of Terrors, and celebrate instead with fitting emblems the immortal triumphs of King Jesus, who is the resurrection and the life? If the occasion ever comes in this sorrowing world, when one needs most of the light and sunshine of true cheerfulness, joy, and hope, it is when a loved one has passed away. Instead of the sombre twilight and darkness of external mourning, let the funeral service cheer the real mourner with the morning light and dawning rays of immortality and eternal life.

How oft, as I have seen mothers bending in agony over the dear form in the little coffin, I have longed to abruptly end the doleful service, by taking her by the hand and saying with cheerful smiling face and voice: "*This is not your child*, mother, this is but the fading earthly form. And if this earthly form be so *dear*, so beautiful and fair, what must be the *living*, immortal, spiritual form of your own dear child, which has risen out of it and just passed beyond the shores of this suffering world. Look up."—O for sunshine when these funeral days come!

Extracts from Correspondence.

The first extract given below is from the Rev. J. J. Moore, Bishop of the M. E. Zion Church, formerly of this city, but who is now laboring successfully in that most important field of Christian enterprise, preaching and building up educational institutions among the colored people of the South. I hope he will favor our readers hereafter with some details of his work. He writes as follows:

"It gives me great pleasure to acknowledge the receipt of your pamphlets on *THE LIVING WAY*. In my humble judgment, I conceive it to be a new channel of thought, pointing the earnest seeker after Divine truth to the fountain of light and of love. I catch from it the breathings of the power of the inner life, possessed by those in whom '*Christ lives, the hope of glory.*' I have, through the goodness of God, by constant and prayerful inquiry, learned that we are only saved from the depravity of the old Adam by being incorporated in the new or second Adam; in Him I have found light and love. Being born of God, His seed dwelleth in us, and we are no longer of the old Adam, but new creatures in Christ, and Christ in us, the source of truth and love; He begetteth in us *love*, and leadeth us into all *truth*.

"Dear friend, I conceive that your views decipher the wants of the seekers after *Divine truth*. In these times of emergencies this age calls for positive mind, or men—men grasping Divine truth, and lifting it above church forms and old dogmas, so that the mind can conceive it, and the heart feel it. Allow me to admit my conviction that Providence has favored you with such a lot."

REVELATION PERPETUAL.—Another correspondent thus

discourses of the realities of the incoming life of the Word as a perpetual revelation :

“You speak of the verse: “Hereafter ye shall see heaven opened.” Truly, I think *all* Revelation (and especially that of our Lord’s life) is as *individual* as it is universal. Is He not in the smallest as well as the greatest things of His creation? And I believe each regenerating soul hath its wilderness, combats, its thirty years’ work in secret, its crucifixion of the lower nature; yea, and its transfiguration on the high places of love, and the internal revealings and visions of the heavens also! Shall we be citizens of that higher world, and *never* see our native country? I scarcely think there is any life so *deformed* from the heavenly order but that *some* such communication has at some time or other thrilled through it, if it were but for an instant, making its winter sweet with the fragrance of eternal bloom, and its light bright with the sunshine of immortal mornings. And, O how much more *vital* would our hope be, if when oppressed with evil and weakness, we could see and feel that not only in Palestine, eighteen centuries back, but in *us, here, now*, are the blind restored to sight, the deaf hear, the lame walk, the dead raised again, and the Christ glorified and ascended.”

BROAD CHURCH.—One of our correspondents suggests that since the advance in the Divine dispensation, we are to look upon the whole world as the external Church. I have long regarded the nations as included especially in the new covenant. I find “the nations of them that are saved” mentioned in Revelation. The true, or real church, is spiritual and invisible, as God is. It is manifest also, as He is, by mercy and truth. This broadens immensely the view of Christianity, which certainly does teach the universal Fa-

therhood of God and brotherhood of man. Hence our correspondent says :

"The demon of society to-day, as eighteen hundred years ago, is Phariseism. Once rid us of this spiritual pest, and men would open their eyes to the presence of the Lord in His Divine *natural* humanity. From Adam's time down this infatuation has been the cause of all the blight, disease, and disorder that have afflicted humanity. Upon this infatuation the Church has been built, has grown and flourished—has done its appointed work ; in a word, convincing us by actual experience that God is no 'respector of persons,' Every honest Christian learns this lesson, and honest Christians are multiplying on all sides. As you say, 'the times are ripening fast for a great and continuous victory to truth.' The knowledge of the Lord is to cover the earth as the waters cover the sea.'

"But this subject is vast, and my reference to it, I fear, obscure. What I mean is simply and only that *the Lord is here!* and that the *quickly coming* universal acknowledgment of this truth will obliterate forever our *existing* distinctions between good and evil, the world and the Church, saints and sinners."

THE LIVING WAY has been a success beyond any purely religious monthly of this country. Some of the largest denominations have failed to sustain such a work, while here among the most irreligious and worldly community of the world, as is generally supposed, and without denominational patronage of any kind, there are found the spirit and effort to accomplish it. It is something new in religious literature. While fully recognizing this prosperity with thankfulness to our friends in the Lord, and while the publisher is able to continue the work for another year as in the past, it is greatly desired to enlarge it, and increase the list of subscribers. Will our patrons at every place consult, and one write for all; or if separated, will not each one write and give us general expressions on the prospects and usefulness of the work? The money need not be sent before the volume for 1871 begins, but a word or two from each one will be a means of determining the continuance and character of the work for another year. Address Rev. S. D. Simonds, box 115, San Francisco, California. Please be prompt, as the result should be announced in the next number.

THE LIVING WAY.

"The Kingdom of God is within you."

Edited by S. D. SIMONDS.

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The Incarnation of God.

CHAPTER XII.

POWER OVER DEATH.

Death, like most other words of general use, either in Scripture or common language, has various significations, which are determined by the relation in which it is used. Applied to the body, it means a well known physical fact. This needs no illustration. Applied to the soul, it signifies its state of sin. For example, the apostle speaks of those "dead in trespasses and in sins" (Eph. ii : 1), which state he describes as a "conversation [life?] in the lusts of the flesh, fulfilling the desires of the flesh and of the mind." "To be carnally minded is death." (Rom. viii : 6.) And the Lord, in Luke xv : 24, represents the return of one from the life of evil as a resurrection—"the dead is alive again." Again he says : "Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death

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unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John v : 24, 25.) There is also a *death* to sin, spoken of by the apostle, and a real burial of the body of sin, "that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life." (Rom. vi : 1-4.) Again the term is applied as the equivalent of hell. "Death and hell were cast into the lake of fire. This is the second death." (Rev. xx : 14.) St. Paul also declares "that the wages of sin is death." (Rom. vi : 23.) Thus we are enabled by the various applications of the word to determine, not simply its different significations, but also the reality of the correspondence that exists between natural and spiritual things. Sin is to the soul what death is to the body; allowing then for the difference in the spheres of natural and spiritual things we are enabled to study, by natural things, the whole economy of heaven and hell most truly and understandingly. And when we have a written revelation in our hands, to arouse our natural sensibilities, and the spirit of truth to guide us into all truth in our hearts—a universal privilege—what a wonder it is that men should be so lost and wandering in their way as to speak doubtfully of heaven and hell,* and have such fleshly ideas of immortality, the judgment, and the

* Henry Ward Beecher has preached a very able sermon recently on hell, which is well in advance of the Theology of the last generation. His statement of the different theories illustrates the confusion which exists on the subject. What his own theory is can only be inferred by the manner in which he states the theories of others. I think it in accordance with that of Rev. L. Hamilton, whose sermons are before the public.

resurrection. The great law by which these things are unfolded is the law of reason—the eternal fitness of things. The embryo being is here. Here is the judgment, death and hell in finite form, just what it is in infinite realities in the Spirit world. “Awake to righteousness and sin not,” cries Paul, “for some have not the knowledge of God. I speak this to your shame.” There is not the mystery, intrinsically, about the subject which theology supposes, or in fact creates. The Word itself is full of light upon it. But this sun has been indeed covered with naturalism, which as a black sackcloth of hair, has shut out its light. I may be able to do little to remove this covering, which has been so unspeakably dense that there was no consciousness of it. There are now, however, slight rifts in the clouds, and flashes of light have come, so that men begin to be sensible of the darkness. There is some hope that the day star will speedily arise in all serious souls, and lead out of the mazy labyrinths of an effete dogmatism.

What then is the significance of the Scripture teaching on the subject of power over death in the process of the Incarnation? It is most triumphant. The most solemn, the most frequent, the most sublime passages of Scripture, are those which relate to this subject. The whole record, from the fall to the end of Revelation, relates the steps of the Divine mercy in “abolishing death, and bringing life and immortality to light.” First, it will be necessary to consider the nature

OF HELL.

There can be no doubt that evil had so predominated

in the universe as to render the Incarnation necessary to the salvation of man from sin and hell. The question will arise whether hell will be entirely abolished in the process of Divine Love in the Incarnation? The answer cannot be made from the reason alone. Logically, from infinite love and power, we might affirm such a result, as Universalists do. But we are forestalled by present facts and specific declarations of the Scripture, which gives us the best light we have on man's immortality. The present facts are, evil and suffering do exist. There is an embryo hell all about us—in prisons, in brothels, in gambling saloons, and in the hearts of all proud, envious, and hating persons. If the mercy and power of God, which are as great now as they ever will be, permits these things to-day, I cannot see why He may not permit the realities, of which these are shadows, to eternity. And when we turn to the letter of the Word such is its language: "These shall go away into everlasting punishment." "The smoke of their torment ascendeth up for ever and ever." "It is better for thee to enter into life maimed and halt than having two hands and two feet to be cast into hell, where their worm dieth not and the fire is not quenched."

From the principles of interpretation, contained in the Scriptures themselves, and which are illustrated in every parable* spoken by our Lord, there is no warrant for saying that hell is a literal "lake of fire and brimstone." Such a theory always fails as to fact. For if we suppose the last day the burning of the earth is that lake of fire, brimstone forms no such part of

* See article on Interpretation, page 13 of this magazine.

the material of the earth as to warrant any such expression. Oxygen, the great burning material of the earth, has no such base as would justify an allusion to brimstone. If it be said, the words are spoken generally, that is to give up the question of literal exactness altogether, we cannot pass these expressions by as figurative, or addressed simply to the imagination. It would be alike unworthy the Divine author and the dignity of the theme. They are literally true of spiritual realities, and are to be interpreted exactly as other expressions in natural language relating to spiritual things. When gold, silver, and precious stones are spoken of, we do not properly say they are figures of heavenly glory; we should turn the words over in the book till we find their real equivalents stated. Thus gold, when spoken of Paradise, is said to be good; not good gold, but good, in the abstract; good as a noun and name of a thing. Good is the gold of heaven; or what gold is here, good is there. Silver is truth. They weighed for the price of him, who was the truth, thirty pieces of silver. This is illustrative history. So precious stones signify particular truths, as the gems in the girdle of the high priest represent the particular truths embodied in each tribe. And when any one now goes before God in supplication, remembering His whole Word, His will then may be made known by the shining of His spirit on particular portions of the Word, as it was to the high priest under the law by the urim and thummim. The "light and perfection" are in the souls who have received the Lord Jesus Christ—the Word made flesh. And the parable of the merchantmen seeking goodly pearls shows conclusively

that that one pearl of great price is the Divine Humanity. Hence, as He is the door, so the gates of the holy city are said to be of pearl. "Every several gate was of one pearl." (Rev. xxi : 21.)

When we come to baser metals their significance is determined by the same law of analogy. Thus of brimstone, we read that the Lord rained fire and brimstone on the cities of the plain. Who does not know that the Old Testament histories, sacrifices, etc., are representative? This thing was written because such was their state and destruction. It was from themselves that the Divine truth was made to appear thus. Again in Isaiah xxxiv : 9, 10, it is written of Idumea, that "the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch ; it shall not be quenched night nor day ; the smoke thereof shall go up forever ; from generation to generation it shall lie waste ; none shall pass through it for ever and ever. But the cormorant and the bittern shall possess it," etc. Now who does not see that, literally, the land cannot be both brimstone and pitch, nor could cormorant and bittern dwell in such a land. It is evident then that a spiritual state is represented, and these words—cormorant and bittern, pitch and brimstone—express the qualities of that state as to good, and as to truth, and thus are moral equivalents. Idumea is the natural intellect, or man, as Esau represents. This natural apprehension never leads into the Kingdom. No man passes in through it or that way any more, but he must come in by the door or way of the new man. In that plane—since the new way is opened—is perpetual desolation, and goodness

and truth are through the other land. Thus, if men remain in selfhood, and follow their own will with delight, they are "the lake of fire burning with brimstone." A lake naturally is a collection of waters. Waters are symbols of truths (Isa. lv : 1; John iv : 10; vii : 37, 38; Rev. xxii : 1), or peoples collected by truths. When the term is used symbolically in a bad sense, it must symbolize falsity or men in false apprehension collected together. Brimstone is selfhood and fire its delight.

This state, viewed from the standpoint of infinite intelligence, is a most horrible condition; but viewed from the condition of its subjects, it is their heaven. It is torment, but still their delight. This has been so generally perceived by all spiritual minds that we often hear preachers declare that hell, torment though it be, is less so than heaven would be to the unholy soul. And what the state is may be gathered from facts around us. We see men and women in the first death, or state of evil, loving it, delighting in iniquity. A ruffian when asked why he killed a man who was an entire stranger to him, and without provocation, said : "I love to see the blood spirt." Out of two hundred and fifty prostitutes examined in St. Louis, as to the reason for their pursuing that kind of life, but seven were found who did not prefer it to any other. So the drunkards take delight in their cups, yet they are not happy. The murderer is not happy, though like the one referred to he may take a horrid delight in seeing the blood spirt, or the victim jump, as another expressed it, when he shot an innocent Indian. This is hell in its least form. The second death is the same

state intensified, and pervaded by the Divine Government, which restrains evil by the very means of its self-devouring life. So all varieties of self-life is hell with man. And the advancement of this state forms a true picture of the world of woe to come. The swearer goes on swearing to eternity. The warrior concocts his schemes, which are overthrown, as they are here; the libertine dwells on his lust, and lives on in his excrementitious hell; the miser gloats over gains of his fancy, and is agonized in the sense of loss. That land is full of hail, fire, and brimstone, where the worldling builds, as he does here, with the same vain folly, disappointment, and woe; yet it is his eager delight to renew the qualities of *his* life. He has lost his soul—that is, the Divine life—and falls into all the evils of his selfhood, which is the worm that dieth not, and the fire that is not quenched.

That this state has been vastly mitigated by the Divine Incarnation, is evident by the declaration of the *Alpha* and *Omega*, that He has the keys of hell and of death, and that the lost Divine life may be recovered in Him. Hell is not in the hands of Satan, man or angel.

The measure of the Divine compassion is given in many places, as in the parable of the prodigal son, and in the direction to forgive our brother seventy times seven. If the Lord requires such mercy of man, what will He do of Himself to save men from hell? But heaven, though it is all of mercy, comes not of mere mercy to any man. He must have a quality of life suited to it. Such a quality is secured often by the manifestation of evil, which the Lord permits for its

destruction. Such is the wrath of the Lamb.* It is that process by which He allows evil to manifest itself, and thus destroys it. So millions are saved from hell in the progress of the Divine humanity. As the company seen by the Revelator, which no man could number, came up out of great tribulation and had washed their robes and made them white in the blood of the Lamb. The life [*i. e.*, the blood] of the Divine manhood had descended to them, and had been received under judgment power, which *destroyed* the old life. They were saved in a very different way from those who are the *sealed* of the same Chapter (Rev. vii.) who represent all those subjects of special grace, whose confidence, as Hengestingberg observes, God was able to secure by the illuminations of His Spirit.

There are many questions which this view will serve to settle, as the reader reflects upon it. *It is not a theory.* It is what the Scriptures themselves teach on the subject, when expounded according to the uniform laws of symbolization. These laws of the symbol may be attacked, but cannot be overthrown; and all those who attack them must hide themselves behind a cloud of mystery, or maintain that there is a literal lake of fire

*Properly to elucidate the subject, and explain the imprecatory Psalms, which would come up here as applying to this wicked, (not to persons), would require a volume by itself. I give simply the intimations necessary to a complete view of the vast work accomplished in the Incarnation of God, and earnestly direct the reader to the path of Christian experience, which will lead him into all truth. As to literature on the subject, I know nothing to be compared with Swedenborg's "*Heaven and its Wonders, and Hell, from things seen and heard in the Spiritual World.*" Philadelphia: J. B. Lippincott & Co. 1868. I hope all who are inclined to read, will be careful to secure this edition. The peculiar phraseology which marks some other editions forms objections to the work, which are removed by this more accurate translation.

and brimstone. I am content to leave them in all the consolations they can derive from such a faith. The word *Gehenna* was applied to a place in the Valley of the Son of Hinnom, where the offal of the city was cast, and where a fire was kept burning for sanitary purposes. So the hell of the wicked is spiritually the sanitary condition for debased souls in the future world. It is an eternal sphere of the Divine operation on sin in judgment power. "*The soul that sinneth, it shall die,*" and it does; but there is a consciousness of life, which, when his sinning soul is utterly destroyed, has paid its all of debt to the very last mite under complete death, comes up in the individual. Whether it be a creation anew, or a resurrection, I cannot say; but I know the fact, and that the words of Scripture literally describe it. But as naturally understood it does not appear. In an effort to express this truth, I will say there is a plane called the wicked, which knows no resurrection or life. All men have this plane in them. All who will abide in it are under death. This wicked plain is always destroyed in a man when he does not wish to abide in it, and he rises into Heaven. It is destroyed in millions by the wrath of the Lamb in the judgment day (Dispensation), and is called the destruction of the wicked. It is a most terrible thing. The Scriptures which relate this are too numerous to quote, but I will give specimens: Isa. lxi: 1, 2, speaks of the great mission of the Lord, to proclaim liberty to the captives, the opening of the prison to the bound, and the day of VENGEANCE of our God. Isa. lxiii: 1-9, is very remarkable, as fully expressing the work of redemption as the day of VENGEANCE. "In His love and

His pity He redeemed them." How? By treading down the people in His anger, and trampling them in His fury. Surely this is one means of salvation to men, and they are to be both comforted and alarmed at the work of redemption. But the words are to be experienced before they can be properly understood, and I commend all to earnest seeking unto God for a sound Scriptural experience, that they may really know these things and enter Heaven.

Let us now turn to the triumphs over death so fully declared in the Scriptures, and realized in the life descending into all who will receive the love of God. Marking this triumph, the Psalmist says: "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts in the man [margin], yea, for the rebellious also, that the Lord God might dwell among them." (lxviii: 18.) Thus is recorded the blessedness of the laws of Divine order, by means of the glorification of the humanity, by which He abolishes the rule of hell and sin, and dwells among the rebellious. He has a holy human principle, by which in His omnipresence He can touch the polluted spirit in all conditions and lift him up. "When the Almighty scattered kings in it, [gave the truths (kings) from Himself], it was white as snow in salmon." All iniquity was taken away. The truth sanctifies. The word is truth. (John xvii: 17.) When His word was made flesh and glorified, it was scattered through all the regions of evil, and it was "white as snow in salmon." "Though your sins be as scarlet, they shall be as white as snow." (Isa. i: 18.) "Though ye have lain among the pots, ye shall be as the wings and feathers of a dove covered

with silver and yellow gold." (Ps. lxxviii: 13, transposed.) Certainly it is necessary that man should receive these truths, in order to his sanctification; but the door into Heaven is opened, and whosoever will may drink of the water of life freely. The free gift has come upon all to the justification of life. (Rom. v: 18, and vi: 23.) Our Lord fully expounds this in that memorable passage of love and comfort to his disciples:

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest: and how can we know the way? Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know Him, and have seen Him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works. (John xiv: 1-10.)

The Father's house is the humanity, which in all its states presents the many mansions, where He dwelleth. All who are in any of these states are in the way of progress, which is completed in the glorification. This is the highest Heaven. "I go to prepare a place for you. And if I go, I will come again and receive you unto myself; that where I am then ye may be also." Therefore, He sets out that he is "the way, the truth, and the life." Now, that there is a Divine deposit in the soul of every child born into the world, I have be-

fore shown in Chapter III of these articles.* Where this has not been destroyed, there is a germ which may grow up into all the fullness of God, through these many mansions of the Father's house—in some of which there is only a faith in God. As the faith comes into knowledge that Jesus Christ is that God, the blessedness is enhanced world without end. LET NOT YOUR HEART BE TROUBLED. Jesus Christ is not exclusive, but inclusive of all faiths in God. All of my faith properly are in some of the many mansions just as surely as they are human beings. (I speak not here of those who have become Satan's.) God dwells with them in all the varieties and capacities of their nature, and according to their states they behold Him. "Every eye shall see him."

St. Paul says, Christ "must reign till he hath put all enemies under his feet. Death, the last enemy, shall be destroyed." "Then shall the Son be subject to the Father, and God be all in all," a phrase which, from the general conception of God as three persons, confuses Trinitarians, and strengthens Arians and Unitarians; but, properly understood, refers not to the question at all. It is a question of progress in the Divine life, from the lowest birth in Adam, to sonship in the highest, when God is all in all. It is the same as the promise of Christ: "I will receive you to myself, that where I am there ye may be also." Where is that but where God is all in all? There is still another, but not materially different, exposition already given in these articles—that in the progress of the soul the mediation of the humanity becomes clearer and clearer,

* See LIVING WAY for May.

till God only is in view. This is given also by St. Paul in 2 Cor. iii: 18. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as of the Lord the Spirit." (Margin.) The *as of the Lord*, "who is that Spirit," describes the process of glorification in man to be the same *as* it was in Christ. Thus God becomes the all in all to man. Then is brought to pass the saying that is written: "Death is swallowed up in victory." And with what electrical, triumphant power is the apostrophe of Paul given: "O death, where is thy sting? O hell, where is thy victory?" (1 Cor. xv: 55. Margin.)

It is not proper for me, as I apprehend the subject, to deal in declamation or poetry. It needs the song of the Seraphim to record the triumphs of the Lamb. John heard it and records it; but the voice of the angels falls dull on the ears of mortals, yet the words are the only fitting close of this theme. It is the climax of Redemption.

"And after these things I heard a great voice of much people in Heaven, saying, Alleluia: Salvation, and glory, and honor, and power, unto the Lord our God. . . . And again they said ALLELUIA! And I, John, saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of Heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the begin-

ning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. (Rev. xix: 1-3, and xxi: 3-7.)

This should not be contemplated as a far distant scene, but as essentially in spirit to be realized here. And it should be particularly noted that in Christ man never dies. He may pass out of his natural body, but has all the "thought, memory, and affection, which he had in this life." "He leaves nothing in the grave but his terrestrial body," and the place it occupied is supplied by a body of heavenly or spiritual substance. I need not enter on the general subject of the resurrection, which was so sharply discussed among the old Pharisees and Saducees. It has also been sufficiently cleared by the articles of Brother D. A. Dryden. What is most fully and emphatically affirmed in the gospels and epistles is eternal life in Christ. "He that keepeth my saying shall never see death." (John viii: 51.) This is said again and again in passages too numerous to quote (See John iii: 36; v: 24; xi: 25, 26; 2 Cor. iv: 17, 18; v: 1-8.) Then nearly the whole of the sixth chapter of John affirms this very fact. To apply those passages to a far distant resurrection is self-contradictory. "Your fathers did eat manna in the wilderness and are dead. I am that living bread which came down from heaven. If any man eat of this bread he shall LIVE FOREVER," "and NOT DIE." (vs. 48-51; 54-58.) I will raise him at the last day. Instead of dying as "the fathers" did, he shall rise, "live forever, and not die." Any effort to make the last day refer to a long future resurrection is preposterous, for then the fathers will rise. But this life in Christ is everlasting—con-

tinuous and without end. This language will neither admit of the quibble concerning *sleep*—for sleep is another name for death: (See John xi : 11–14.) True it may be there are imperfect believers that sleep in Jesus, but it is not those who know what it is to “eat his flesh and drink his blood.” They never die, but rise when the body dies. St. Paul thus interprets his own case in that most brilliant and triumphant passage in 2 Tim. iv : 6–8: “I am now ready to be offered, and the TIME of my departure is at hand,” etc. *At that day* [of my departure] the crown of life shall be given me; and not to me only, but unto all that love his appearing and kingdom,” at the same day of their departure. Here is the motive for diligence and Christian faithfulness, that we may attain to this resurrection. (See Phil. iii : 8–11; and Heb. xi : 35.) This is not a dogma but a great practical question. When announced by Christ the Jews said, “now we know thou hast a devil,” and naturalism perhaps will say the same now. But let the earth hear the word of JEHOVAH: “I am the resurrection and the life. . . . He that liveth and believeth in me shall never die.” He “hath abolished death.” “Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains, for the LORD hath comforted his people.” (Isa. xlix : 13.) Every man in Christ is immortal. The death that appears in the natural plane is a resurrection in a spiritual body on a more glorious plane of existence.

The Descent of the Lord.

There is no passage more frequently misapplied in the present day than 1 Thess. iv : 15-17 : "For the Lord himself shall descend from heaven with a shout," etc. The Lord is God alone, and in Himself is infinite and eternal, and these words must be applied not to change of location in Himself, but to unfolding of His glory to men. It is an appearance to finite minds as the rising of the sun is an appearance from our earth, but really the motion of the earth has produced the phenomenon.

The spirit of prophecy is often poured upon individuals, who therefore proclaim the second coming of the Lord near. It was so anciently ; it has been so in modern times. Under this spirit the vision is written and made plain, "that he that runneth may read it." I need not refer to Wm. Miller and colaborers simultaneously moved in England, and spreading through Europe, Asia, and Africa. The most ambitious worldling, most forgetful of God, knows something about the excitement ; and it is most remarkable that it is renewed again and again among careful Bible readers. The first great excitement of which we have knowledge was that produced by St. Paul's first epistle to the Thessalonians, and commentators say he wrote the second epistle in order to allay that excitement. Be that as it may, he then said, and men now say, these things "*by the word of the Lord.*" But how is it then it does not come to pass? It doth come to pass ; but

as it is "a word of the Lord" it is fulfilled contrary to natural apprehensions of the subject.* Men expect these literal natural heavens rent, and that the Lord will descend with the voice of an archangel, and the trump of God heard by natural ears. "O fools and slow of heart to believe all that the prophets have spoken," said Jesus, "and beginning at Moses and all the prophets He expounded unto them, in all the Scriptures, the things concerning Himself." Now that exposition is a key to the whole Scripture. Certain it is that the natural apprehensions of the apostles were not realized in the first advent. Some days after the resurrection of Jesus "He opened their understandings that they might understand the Scriptures." (Luke xxiv : 25-27, 45.) And as the second advent is to be still more spiritual and Divine than the first, it will be still further removed from the natural mind. It will be just as unscrutable to the common Christian church as the first advent was to the Jewish. So when one now says, "Christ has not come in the clouds of heaven; there has been no descent from heaven with the voice of an archangel and the trump of God; the dead

* A few years ago a book was published entitled *THE SHEAF*, by Mrs. C. Thomas. It relates simply the testimony that was given her by the Spirit concerning the speedy coming of the Lord. The time passed, as naturally appeared, and the religious reviewer set down the book with a line, "The Holy Ghost does not lie." He forgot that the words of Christ himself implied his speedy coming. "Behold," he saith to John, "I come quickly." Now it is a question for expositors who thus traverse the Word of God, why one now speaking the very words of Scripture should be held false and the Scripture of eighteen centuries ago should be true. The fact is, God comes in ways which men do not now comprehend, any more than the Jewish Scribes and Doctors comprehended the first advent. That woe to you, Scribes and Pharisees, seems to be eternal.

in Christ have not risen ; the living saints have not been caught up to meet the Lord in the air;" he speaks naturally, just as the Jew, who cursed Christ crucified, sneered at His being called a king, and mocked his royalty. His kingship and royalty were in a plane he could not see; so now the word of the Lord is fulfilled as of old in a plane the natural eye cannot see: the living saints are caught up, and all things are fulfilled in the Spirit. That there is that plane of revelation is evident, for by it Paul was led to acknowledge the Lord, and he lived in it many years,* receiving the inexpressible things of the Kingdom. (2 Cor. xii.) Therefore he says, "I give you to understand . . . that no man can say that Jesus is the Lord but by the Holy Ghost." (1 Cor. xii : 3.) Now if this work of the Spirit were necessary to the knowledge of Christ, on the natural plane of His first coming, how much greater the need of the Spirit's power to lead men to see Christ in His coming in the glory of the Father?

But the natural mind urges the fact that every eye shall see Him—*every eye*. But it does not say where, but says "quickly." Now if quickly means quickly, and eye means eye, then He was seen in the spirit world soon, and is seen by *every eye* as it opens there. That literally fills the text, and nothing else does; and hence the second advent was the coming of the Lord, or His manifestation in the spiritual world as the Lord alone—the Alpha and Omega.

* The reading of the Greek text shows conclusively that Paul was in that state as to his Spirit-man for fourteen years; whether embodied or not there he could not tell, but he knew it was the man in Christ, not himself, or the natural man, which would lead him to pride. Hence the thorn in the flesh.

This may be what is meant in the word of the Lord by the "voice of the archangel and the trump of God." The term archangel is twice used in the Bible; once in Jude, where Michael is called the Archangel, and here; and Michael is referred to five times—twice in Daniel, as assisting the angel which talked with him, and once as the "great prince which standeth up for the children of thy people;" (Daniel x : 13, 21; and xii : 1. Jude ix; and Rev. xii : 7, where he leads the *hosts of heaven*.) An angel symbolically is a representation of those who receive the Divine in that degree. The angel who held up John for the revelation of the Lord was one of the prophets. To the angel of the Church of Ephesus, Smyrna, etc., it is said, because it refers to the reception of the Divine, which constitutes the church in those degrees in man; hence to all individuals, as is evident from the frequent repetition of the words, "He that hath an ear let him hear what the Spirit saith to the churches;" and the angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth (Rev. xiv : 6,) represents a class of men receiving the Divine life for that work. It is true that angels may "minister for them who shall be heirs of salvation." (Heb. i : 14.) In the revelation of the Lord himself to Saul of Tarsus He sent him to Annanias, and the angel sent Cornelius to Peter, to hear words whereby he might be saved (Acts xi : 6-12; and x : 1-6.) But no one can justly think an angel will be literally employed in preaching the "everlasting gospel" to men. It is then clear that men may come into the angel state interiorly and preach this gospel. I venture to sug-

gest then, in accordance with the principle stated, that Michael may signify an angel state, attained when the Lord descends. Or it may be the Divine human itself that is this Michael. And where that is the Lord descends with the voice of the Archangel. His first advent was in the humanity, humbled, and poor, and weak. In His second descent it is in and into humanity exalted, purified, glorified; not as objective to the eye of flesh, but as seen and realized in the Spirit. The apostle makes this very distinction. "But of the times and seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Not distinguishing between that which is spiritual and that which is natural alarmed the Thessalonians, and has misled those expositors who have said the apostles mistook the time of the coming of the Lord, and expected it almost immediately. Such, indeed, is their language, and the delay is accounted for by quoting Peter, who says, "one day with the Lord is as a thousand years, and a thousand years as one day." That is to give up the question of time altogether.

But the apostles spoke by the word of the Lord on this subject. They used the language of prophecy, which portrays spiritual things. In the first advent Jesus read Isa. lxi : 1-3: "The spirit of the Lord God is upon me . . . to proclaim liberty to the captives, and the opening of the prison to them that are bound," etc.; and said, "this day is this Scripture fulfilled in your ears; and all bear Him witness, and wondered at the gracious words which proceeded out of His mouth." (Luke iv : 21, 22.) If this opening

of the prison was a spiritual work, which prophecy described, the same rule of interpretation must make the language of prophecy, which describes his second advent, refer to a spiritual descent; though in the first advent we find much more natural fulfillments than we are instructed to look for in His second. For then it is said: "To them that LOOK FOR HIM will He appear the second time without sin unto salvation." The looking for Him, watching for Him, is the proper position of the soul; and brings him, or enables the soul to receive Him in His glory.

But still it should not be forgotten that this coming is described as "the day of the Lord." Day in the Scripture is dispensation. So it is used as to creation in Genesis, and as to the gospel. "To-day if ye will hear His voice harden not your hearts," is quoted by Paul, from Ps. cxlv : 7, and applied to the gospel dispensation. (Héb. iii.) That the second coming therefore is a dispensation ushered in after the dispensation of the first advent, which has in prophecy a termination in time is evident. I do not purpose here, however, to enter upon the question of time; I confine myself simply to the exposition of the terms used by St. Paul when he speaks *by the word of the Lord*, of the second advent. That the voice of the archangel is, as we have seen, the triumph of the Divine Humanity in His people, might be further confirmed by Rev. xiv, where a war in heaven is represented between Michael and his angels and the dragon and his angels. The dragon is the representative of the natural man, who seeks the supremacy over heaven and earth by means of the holy things of the church. And this is resisted

by the Spirit-Man, and all who are truly regenerate. For it is written, "they overcame him by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto death." How certainly it appears, then, that this heaven of conflict is in the higher place of the human mind. And it is the Lord in humanity that truly fights and overcomes that old serpent, the devil and Satan, whom he destroys by the "brightness of His coming."

There is room only in these brief intimations for a word on the "trump of God." In the Revelations (see viii and ix chapters) seven angels having seven trumpets prepared themselves to sound. There are accounts of the six angels sounding; and these disclosures in the Divine administration are recognized by all expositors as manifest in particular things which affected the church of the first advent. Should the seventh angel be interpreted so differently from all the others? Must not His voice affect the same general body? Let it be observed that there the account of the sounding of the seventh angel is peculiar. First it is said (x : 7) in the "days of the voice of the seventh angel," signifying that it is extended for a length of time through *dispensations*, as we have seen the prophetic meaning of *days*. Observe, too, the connection in which this is said. It is said by the mighty angel, who had a little book open in his hand, which John was told to eat. Now as in the days of this angel, when he shall begin to sound, it is said "the mystery of God should be finished, as He has declared to His servants the prophets," may we not identify this seventh trumpet as the opening of the Holy Word? Is it not in this trumpet that

John "saw heaven opened and beheld a white horse; and He that sat on him was called, and chosen, and faithful. . . . and His name is called The Word of God?" Is there any rational doubt, then, that St. Paul refers to this seventh trumpet, by way of eminence, as "the trump of God;" and is it not clear that the proclamation of the perfect truth is the sounding of that trumpet? Then is not heaven opened? Is not the mystery of God then finished? And as John ate the little book typically, is not the great feast, to which all souls are called to assemble, as the fowls of heaven (Rev. xix : 17, 18), the feast of truth? Are not the holy truths of the Word fit supper of the great God? Who shall come to the marriage supper of the Lamb? All are invited, even the ravenous birds that fly in the midst of heaven. Can anything be more general? But the marriage is with those who have put on the flesh of Christ—the new man—in a complete regeneration. Having examined the literature of this subject more extensively than I can indicate here, I conclude that the descent of the Lord is accomplished by the preparation of the world for Him, rather than by any change in Him who is infinite and eternal; and that the scene of the seventh trumpet (Rev. xi : 15–19,) is the spirit world; and the judgment effects of it are falling now, and will continue to fall on nations and men upon the earth till the kingdoms are all the Lord's.

Concerning Doctors.

By D. A. DRYDEN.

One of the manifest developments of the modern Church is the multiplication of Doctors of Divinity. Different denominations seem to rival each other in this direction. And our Methodism seems not the least disposed to lag behind any of them. Her literary institutions bring forth abundantly every year. To fully realize the extent to which they are applying these much-coveted labels, you need but compare our present conference rolls and list of managers of Missionary and other Societies. The modern use of extra type in the shape of D.D., LL.D., etc., will surprise you. The most popular label seems to be the Doctor of Divinity. What does it mean? Whence its origin in the Church of Christ? Some have suggested irreverently, of course, that this multiplication of Doctors indicated that modern divinity must be growing sickly. And they might suggest that, if not already sickly, it soon will be in the hands of so many Doctors. But this is not a theme to be treated with levity or sarcasm. The great prominence given to this custom in the Church, and the recognised ability and Christian worth of those brethren who bear these titles, require that it should be treated with respectful candor.

There is a scrap of ancient church history which will be of use in the outset of this discussion. On a certain occasion the "*One Teacher*" spoke thus to the first chosen of the Christian ministry, concerning the Scribes

and Pharisees: "They make broad their phylacteries and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues; and greetings in the markets; and to be called of men Doctor. But, be not *ye* called Doctor, Doctor, for *One* is your Teacher—Christ, and *all ye* are *Brethren*." From this record two very important facts are obvious: 1st. That the wearing of phylacteries, etc., and the use of titles, Rabbi, etc., pertained to the priesthood of the old Jewish Church. And were but so many badges or labels of personal distinction, and were made most of, as that church approached its complete perversion to human traditions. They had no divine origin, had no divine significance, and gave not a single pulsation of Divine life to that Church. They were wholly of human origin, and seemed to serve no other use than to gratify the ambition, and give expression to the pharisaical sanctity of those who aspired to the chief seats in the synagogues, and greetings in the public assemblies.

2. All such factitious, and, I may say, fictitious distinctions and titles, were not transferred to the new dispensation, out of which has grown the Christian Church. But were specifically and positively forbidden to those chosen of the Lord, as the first in the brotherhood of the Christian ministry. It is as though the Lord had said, in this ministry it shall not be as among the Scribes and Pharisees. You are to call no man Doctor or Master, nor allow others to apply such titles to you. I am your Teacher and Master. Ye are all chosen into a common brotherhood, in which "Brotherhood" is to be the highest badge of distinc-

tion. And if any among you would be great or chiefest, let him follow my example of self-abnegating service by becoming the servant of all. Such, manifestly, is the spirit which was to control the ministry of Christ, as constituted and instructed by Himself. Now, if the modern Church be the external organism of the spiritual kingdom of Christ, and if the modern ministry is this same brotherhood, whence came these titled distinctions? By whose authority? The question is a grave one. Who can answer it? Who can point us to the origin of these titled greetings in our synagogues; this being called of men Doctor, Doctor? Who can tell just *where* and *when*, and by *whom* the discovery was first made that the *divinity* of the Christian Church needed doctoring? I cannot answer these questions. I cannot even tell what is meant by the *divinity* of the modern Church, which seems to need so many Doctors. It does seem plain to me, that all these fictitious distinctions in the ministry find their true correspondence only in the performances of the Scribes and Pharisees in the old Jewish Church. And no doubt they have had a similar origin. That is, they have been gradually foisted into the Christian Church just as the others were into the Jewish—through the traditions of the Elders. And are, doubtless, as obnoxious in the sight of the Divine Master to-day, as they were in the days of the Pharisees.

There is one other passage in the teachings of the Master. On a certain occasion He was approached by two of His chosen ministers, with the request that they might sit one on His right hand, and the other on His left hand, in His kingdom. "And when the ten heard

it, they were moved with indignation toward the two brethren. But Jesus called them (the twelve), and saith unto them : Ye knoweth that they which (think good) to rule over the Gentiles, exercise lordships over them ; and their great ones exercise authority upon them. But so it shall not be among you ; for whosoever will be great among you, shall be your minister, (servant). And whosoever of you will be chiefest, shall be *servant of all*. For even the son of Man came not to be ministered unto, but to minister." Of course, the instructions here given were not intended simply for the twelve then before Jesus. It is a lesson for the whole brotherhood, even to this day. The obvious design of the lesson is to set forth the spirit which is to pervade that brotherhood. It is most effectually indicated in contrast with the selfish spirit of personal ambition which ever seeks to dominate in all human organizations, whether of Church or State. At that time this spirit was everywhere manifest among the doctors of the old Church, and the civil rulers among the Gentiles. It is that spirit of selfish ambition which is ever on the keen out-look for the high places, and titles and offices which give personal distinction and authority—greatest of all—the king of kings—He who thinks it not robbery to be equal with God—He who is the image of the invisible God, in whom dwelleth all the fullness of the Godhead bodily—Jehovah humanly manifested. Who could claim titles such as He? Who exercises such authority as He? Who such power to command the service of *all*? But, instead of such self-assertion, He denies himself, empties himself of all these, and takes on the form of a servant, descends

to the condition of servant—even washes the feet of servants. Thus came into our selfish humanity a spirit which would turn all human power and greatness into a self-abnegating power of love for the uplifting of the whole brotherhood. Such was the human life of Jesus. All his divine superiorities were put into vicarious service, to help every human soul to be purer, diviner; and every human life more unselfish, more loving, useful and blessed. And this He did; not by lifting Himself, or allowing Himself to be lifted to the high places, of titles, of personal distinction and power in the Church or the State; but by descending to the lowest condition—*servant of all*. And into this spirit He sought to baptize His chosen twelve. When they yielded to the opposite spirit of self-seeking, He rebuked them, saying, it shall not be so among you. And for what was the ministry of Christ called and sent but to conserve this same spirit, and by it to turn all human greatness, all human abilities and possibilities into a self-abnegating vicarious power of love for the service and uplifting of the common brotherhood of man. And the only title ever authorized by the Master in this ministry, is that of *Brother*. And the only condition known is that of *servant*, and the chiefest is that of servant of *all*. So that in the Christly order he is to be counted greatest who proves himself most truly worthy to be called Brother by the extent to which his life becomes a self-denying sacrifice in the service of *all*. In harmony with this are those sayings of Paul: "Let this mind (spirit) be in you which also was in Christ Jesus." What that mind was we have already seen. In honor preferring one another.

"Mind not high things, but condescend to men of low estate. Be not wise in your own conceit. Let each esteem others better than themselves."

Now, if these things are so, and who can doubt it, or gainsay, how can we harmonize with this spirit of Christ the practice of the modern Church in the use of the D.D., LL.D., Rt. Rev., His Holiness, and such like? After what spirit are these distinctions? Are these so many signs of self-denying service among the brotherhood, or are they not right and left hand conditions of personal distinction in the Church, to which sons of Zebedee may still be casting wistful eyes? Do they not savor strongly of the spirit and practice of the princes of the Gentiles and of the Scribes and Pharisees? Do they exalt Christ, or the egoism in the Churches? Should *the* Master come into our ministerial assemblies, how could He distinguish between this being called of men Doctor, Doctor, and the greetings in the markets and synagogues of the Scribes and Pharisees, which he so explicitly condemned?

Again, what is the rationale of these modern distinctions? Why is this one and that one distinguished from all the rest by being called Doctor, etc.? Is it because they excel all in the self-abnegating spirit of Christ, are most free from selfishness, and all those little arts of self-seeking ambition? Do they excel in the vicarious service of all? Have they a deeper, richer experience in the divine life, in the spiritual things of the kingdom of God? Have they a deeper, richer insight into the spiritual things of God's written word, so that they can feed souls on the living bread of God with the least chaff of human dogma and tra-

dition? But it may be urged these honorary titles have nothing to do with *Christian* attainments—are merely literary. Be it so. Then, where is the original pattern for such literary distinction? Not that true scholarly attainments are to be despised or lightly esteemed. But surely the ministry was not constituted as an association of scholars, to vie with each other in merely literary attainments. Nor can it be assumed that these factitious distinctions are always attained by those who truly excel as scholars, as students, and thinkers. And even suppose they are, there are a thousand ways less ostentatious, more modest, and truly Christlike, by which such superiority may be known to all the brotherhood. Or must our scholarly ministers be publicly labeled as so many boxes of rich merchandise, that others may know what is inside? Then suppose, as it is very possible, that these labels should be stuck on the wrong heads? How distinguish the pious fraud from any other sham or cheat?

In thus speaking, of course, I do not mean anything personal or disrespectful to those of the brotherhood who bear these honorable distinctions. I simply mean that in my humble judgment this whole business of Doctor-making is becoming a pious humbug, and a nuisance in the Church. The only real good I can see in it is, that it may yield the peaceable fruits of righteousness to those who meekly bear the *Cross*. For, to Christian ministers of superior scholarship, of true modesty, humility and manly independence, it must be a cross of no slight weight, to be called Doctor now-a-days. At the same time, candor compels one to say, that to many the Cross does not seem to be very crush-

ing; and of them it may be said, as Jesus said of the Scribes and Pharisees: "Verily they *have* their reward."

How can this growing excrescence be removed from the ministry and the Church? Something may be done by the open, free expression of opinion even from humble sources, even though Dr. W. may say all such protests are "simply because the persimmons hang too high." Of course, we are not to infer that he and his successful brethren climbed up after the persimmons, instead of waiting for them to be "showered upon them." A few more men like Beecher to refuse manfully to have such labels stuck on them, would soon bring the whole thing into disrepute. And even in the absence of such men, the prospect is most encouraging that it will soon bring itself into disrepute, if not contempt. The "persimmons" will not be considered worth the climbing after. But the real thing to secure the needed reform, is for the leading influential Doctors in each Church to do themselves the honor of laying aside these high-sounding titles, then others will follow their examples. Of course, the same objections may be urged against the title of Rev. The only difference is, it has become so common and meaningless, that it has ceased to be a badge of distinction. And, possibly, this would be the best way to dispose of the D.D. Just apply it to all ministers. Why not? Are they not all teachers? But better than all these, is the simple but Divinely-given "*Brother*." And what we now want is a practical realization of the grand fact expressed in these words of Jesus: "*All ye* are brethren." Brethren in the Divine sonship of God's king-

dom, of God's family ; Brethren in the Divine humanity of the Lord and Master ; Brethren in the fellowship of His self-abnegating sufferings, and of His resurrection, power and glory ; Brethren in the self-denying vicarious service of *all*, descending even to the lowest conditions of the fallen humanity and lifting it up by the power of God. Oh, to purge this most significant word Brother of all *cant*, all sectarian and denominational narrowness, all mere churchly clannishness, and fill it with its own deep and high Christian meaning. It is the name next to that of Jesus. Higher than King, Prince, or Potentate. Higher than Pope, Bishop, or Doctor. To be *worthily* called Brother, is to bear a personal dignity next to that of the Lord and Master. Compared with this, what signify all these empty but high-sounding titles we are wont to confer on each other? Oh to become *men* in Christ Jesus, and put away these childish things.

Lifting of the Veil.

I have been writing to a friend and send this to you, not that there is any thing new in it, but to establish and confirm ; showing that we cannot really accept nor understand any great truth until the Lord reveals it to us ; then it becomes a power, and we are able to give it voice. How hard it is for us to understand that we have in Jesus all we need ; that all outward good is representative of some principle in Him—all our blessings and all our discipline so many expressions of His love ; so that we may know Him by what He has made, by what He gives, by what He does, administering to all according to their necessity or capacity to

receive, or ability and willingness to use, each one differing from the other as branches, but harmonious in Him. He may withhold from some of us temporal good; as friends, giving for a time and then removing from our sight, taking that which seemed so important to our life here; and although we may say, "Thy will be done," because we *know* His will is good, yet we are amazed at the mystery. Here a door opens before us, through which wonderful things appear. The veil is lifted, and we find in Jesus all we have lost—a corresponding principle which gives inward satisfaction without the outward form. And He is able to bring us into such sympathy with Himself that we shall not feel the want of any earthly thing. But having Him we have in Him all that these represent. What a field opens before us, "green pastures and living waters;" what are they but the outflowing of Himself? Well might the Psalmist say, "There is none that I desire beside *Thee*."

The whole creation is but a shadow of His infinite mind. The new creation in us—a higher, greater work—varies the manifestations of the same spirit proceeding from Him, and seeking to incarnate Himself in all receptive hearts, lifting them up and uniting them to Him as a part of His own life. Could we but see in the midst of our toil and suffering, our disappointments and bereavements, that these were really the loving arms of our blessed Lord reaching out to draw us nearer to Himself, how would we lay aside our sorrow and open our hearts to the Divine incoming, as we open our windows to the sunlight. The light of His goodness would make our pathway as joyous as the morning light does our natural life. Here is rest for the weary; here the toiling millions may lay their burdens down; the mournful, sorrowful one, may drop its garments of sadness. Prison doors fly open at the touch of Him whose creative power is in all things; and to the oppressed He says "Go free." He is waiting and watching everywhere to manifest His saving power. O for a lifting of the veil, that these spiritual realities might be perceived, and the Lord felt and acknowledged in all things.

L. B. G.

Life Through Death—Experience.

Your refreshing letter reminds me of my protracted misunderstanding of that important declaration, "no man can see my face and live," and of the terrible experience to flesh and blood, and to self, that we must undergo, to be enabled to behold "the King in His beauty, and the Land that is *very far off*" to the letter *Christian*. We are therefore called upon to sympathize and encourage those who are plunged into the *thick darkness*, the *total desertion*, the *horrible despair* that is incident to the total destruction of the old man, and to entreat them to endure, with all the patience they can exercise (which frequently is very little) until the appointed time, *until their change come*. But come it will—yea, it must; for if we are partakers of the sufferings of Christ, we shall certainly be of the glory that shall follow.

When I was plunged into this state of horrors, or rather knew the anguish of being "baptized into His death," the voice of God within me plainly declared that I was abandoned forever; I reasoned thus: This is the voice of Him who cannot lie, and therefore I am an eternally lost soul. But when the interpreter came (after indescribable sufferings) and asserted that it was the old man that was abandoned; and when the new man was raised up—first as the blade and then as the ear—my triumphant new being could exclaim, "How unsearchable are His judgments, and His ways past finding out." "As far as the heavens are high above the earth, so are His ways above our ways, and His thoughts above our thoughts." Then I was enlightened respecting the condition of Him upon the cross, when he exclaimed: "My God, my God, why hast thou forsaken me!" and upon the truth, "Every one shall be perfected as His master." (The translation as it appears in our Bible, "He that is perfect shall be as His Master," is incorrect.) The only way to "Life" is through "death"—and to the kingdom of heaven within is through hell. All other teachings are daubings with untempered mortar, and all other helps we offer to others are helpless helps, that only give them future trouble, even the trouble of passing through in greater intensity the "refiner's fire." I am persuaded that our particular

calling at present is to preach "Jesus and the resurrection" in this sense, and to sympathize and help (in the Spirit) all whom our Heavenly Father is preparing by these baptisms unto death by assuring them that this is the road their forerunner and leader passed before them—and that however much we may think otherwise from our previous modes of thought, and from the tradition of the elders, He was in this sense "the first born of every creature," *i. e.*, the first in the full regeneration power. What a glory follows this total death unto self-will, self-leading, self-activity, and self-appropriation. The sense of Divine purity of the new man (which I am, by the bye, not allowed to appropriate, but which must be left in all its fruitions for Him to whom it belongs) but which I experience whilst I write, is worth all the sufferings tenfold.

R. D.

Notices.

THE LIVING WAY will be continued for another year, if life and health be spared, and the friends are earnestly desired to extend its circulation as much as possible. Persons who are unable to pay for it will, on application of themselves or friends, be supplied gratis. It will be furnished to subscribers, as in the past year, for \$2 50. If it and the OVERLAND MONTHLY are ordered together, they may both be had for \$5 25, in advance; it and the *Christian Union*, N. Y. (price, \$3), may be had for \$3 75, coin, for 1871.

THE OVERLAND MONTHLY, for December, completes the year in excellent style. It should be in all the families in California, and will be everywhere a comfort and joy to all persons of literary taste. Its sale here, I am told, is less than at the east proportionally, where two thousand copies monthly are ordered by a single house. This argues badly for the present taste of Californians; and this note is given to call the attention of readers to it, that the state of things indicated be not continued. The OVERLAND commences its sixth volume in January. J. H. Carmany & Co., Publishers. Price, \$4 per year.



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